

‘ numents erected to their Memories.
‘ This present Church was begun to be
‘ built in the Year 1220, and finish’d
‘ about the Year 1266, the first Stone
‘ of which was laid by King *Henry* the
‘ III^d. It has undergone no very con-
‘ siderable Alteration since that Time,
‘ except that King *Henry* the VIIth
‘ ordered a Chapel, which was at the
‘ *East* End of it, to be pulled down,
‘ and, in lieu of it, caus’d a most mag-
‘ nificent Structure to be erected, and
‘ which is at this Day called King *Hen-*
‘ *ry* the VIIth’s Chapel, and is rec-
‘ kon’d, for its lofty Battlements, curi-
‘ ous Windows, (most of which are
‘ painted Glafs) and innumerable Or-
‘ naments, &c. one of the finest Pieces
‘ of Architecture in the World. The
‘ Walls are wrought into the most
‘ beautiful Imagery, and contain 120
‘ large Statues, of *Patriarchs*, *Saints*,
‘ *Martyrs*, and *Confessors*, plac’d in
‘ Niches, under which are *Angels* sup-
‘ porting Imperial Crowns, besides an
‘ infinite Number of small ones ; and
‘ these have been esteem’d so curious,
‘ that Painters, Statuaries, and other
‘ Artisans of all Countries, have travell’d
‘ hither.

‘ hither to copy them. The Building
 ‘ of this Chapel cost 14,000l. an im-
 ‘ mense Sum at that Time*. The
 ‘ Breadth of the Nave, or Body of this
 ‘ *Abbey*, is 75 Feet, and of the Cross
 ‘ Part, 195: The whole Church is
 ‘ 482 Feet in Length, within the Walls,
 ‘ so that it equals in Length *St. Peter’s*
 ‘ at *Rome*, and *York Minster*, and is
 ‘ much longer, as is generally suppos’d,
 ‘ than the Temple of *Solomon*, the
 ‘ Temple of *Diana* at *Ephesus*, and the
 ‘ great *Mosque* at *Fez*, in the Emperor
 ‘ of *Morocco’s* Dominions. The *West*
 ‘ Window is all of beautiful painted
 ‘ Glass, containing the *Apostles*, *Patri-*

* The Reader may form some Idea of the Difference in the Price of Workmanship, &c. by the Cheapness of Provisions in those Days, from a curious Bill of *Fare*, at a *Mayor’s* Feast at *Norwich*, at which were present the then Duke of *Norfolk*, and all the Lords, Knights, and Gentry of the County. Amongst many other Things were, four *Geese*, 1s. 4d. a Leg of Mutton, 3d. four Couple of Pullets, 2s. two Bushels of Flour, 1s. 6d. two Gallons of *White-Wine* and *Claret*, 2s. one Quart of *Sack*, 9d. one Quart of *Malmsey*, 5d. one Quart of *Muscadine*, 6d. The whole Expence of this Grand Entertainment, with Sweetmeats, &c. amounted to no more than 1l. 18s. 1d.

“ *arcks*,

‘ *arches, Prophets, &c.* At the upper
 ‘ End of the Choir, on the *South Side*,
 ‘ is a very antient Painting of that un-
 ‘ happy beautiful Prince, *Richard* the
 ‘ *Ild **, sitting in a Chair of Gold,
 ‘ with a Crown on his Head, a Scep-
 ‘ ter in his Left Hand, and the Orb
 ‘ (or Globe) in his Right, dress’d in a
 ‘ green Vest with Flowers of Gold,
 ‘ and the initial Letters of his Name,
 ‘ having on Shoes of Gold powder’d
 ‘ with Pearls; the Whole rob’d in Crim-
 ‘ son, lin’d with Ermine, and the Shoul-
 ‘ ders spread with the same, fasten’d
 ‘ under a Collar of Gold; the Pan-
 ‘ nel plaister’d and gilt, with several
 ‘ Crosses and Flowers of Gold em-
 ‘ boss’d: The Length of the Picture
 ‘ is 6 Feet 11 Inches, and the Breadth
 ‘ 3 Feet 7 Inches. On each Side of
 ‘ the Altar, are curious Hangings of

* Historians tell us, That he was the hand-
 somest Monarch in the World; was kind and
 magnificent, but soft, timid, of little Genius, and
 too great a Slave to his Favourites. This Prince
 was murdered with a Club at *Pontefract Castle* in
Yorkshire, (being imprisoned there) in the 33d Year
 of his Age. His Misfortunes are said to be chiefly
 owing to the heavy Taxations wherewith he
 oppressed his Subjects.

‘ Ta-

' Tapestry, which are very fresh, re-
 ' presenting the Story of *Abraham* and
 ' *Lot* parting on one Side, and the
 ' Meeting with *Melchisedech* on the
 ' other. The *Organ* (which appears
 ' to be very ancient) is on the North
 ' Side of the *Choir*, and has painted
 ' *Pipes*. * The Inside of this majestic Edi-
 ' fice is extremely beautiful, having grey
 ' Marble Pillars, and sumptuous Arches,
 ' a lofty neat Roof, rich *Shrines*, stately
 ' Monuments, and ancient Tombs, with
 ' fine Statues of Princes, Noblemen,
 ' and Gentlemen ; a handsome *Choir*,
 ' with a noble Altar-Piece, and 12
 ' Chapels, now used for the Repo-
 ' sitory of the Dead. The Outside was
 ' adorned with the Statues of all the
 ' Kings that contributed towards the
 ' building it, placed in eighteen Niches
 ' cut in the Buttresses, of which there are
 ' only eight remaining: There was like-
 ' wise the Figures of the twelve *Apostles*,
 ' and eight others in full Proportion,

* The old *Organ* abovemention'd has been
 remov'd near thirty Years, when a new one
 was soon after erected over the *West-Door* of
 the *Choir*, the Gift of his present *Majesty*, which
 is esteemed a very fine *Instrument*.

' which

‘ which are all taken away ; besides a
 ‘ great Number of lesser *Saints* and *Mar-*
 ‘ *tyrs.** Among the many curious Mo-
 ‘ numents of this Church, the follow-
 ‘ ing seem’d to me to be the most prin-
 ‘ cipal ones, *viz.* that stately one of King
 ‘ *Henry* the VIIth, which is in the
 ‘ famous Chapel just mention’d. It
 ‘ is all of beautiful wrought Brass, em-
 ‘ bellish’d with Roses and other Flowers,
 ‘ and full of Niches, in which former-
 ‘ ly were plac’d 32 Statues gilt with
 ‘ Gold, of the *Apostles*, *Saints*, *Fathers*,
 ‘ and *Doctors* of the Church, of which
 ‘ there are only four now remaining, St.
 ‘ *George*, St. *James*, St. *Bartholomew*,
 ‘ and St. *Edward*, the rest being stolen
 ‘ away in *Cromwell’s* Time. On the
 ‘ inner Tomb are Statues of King *Henry*
 ‘ the VIIth, † and *Elizabeth* his Queen,
 ‘ the Daughter of King *Edward* the
 IVth,

* At the Dissolution of this *Monastery* by King
Henry the VIIIth, the Revenue belonging to it
 amounted to 3977 *l.* a prodigious Sum in those
 Days.

† He built the Palace at *Richmond*, and also
 founded a Chapel at *Windsor*, and several Mo-
 nasteries of *Dominicans* and *Franciscans*, at *Rich-*
mond, *Greenwich*, *Newark upon Trent*, *Canter-*
bury,

' IVth, and Sister to King *Edward* the
 ' Vth, extended at full Length, all of
 ' solid Brass, gilt, with four *Angels*,
 ' one at each Corner of the Tomb,
 ' most exquisitely performed, of the same
 ' Metal ; and yet this whole Monu-
 ' ment cost no more than 1000 l. This
 ' King was crowned at *Westminster* the
 ' 30th of *October* 1485, and died the
 ' 22d of *April* 1509, in the 52d or 53d
 ' Year of his Age, after having reign'd
 ' 23 Years and 8 Months.* His Queen
 ' died in the *Tower* of *London*, on the
 ' 2d, or, according to some Historians,
 ' the 11th of *February*, (being her
 ' Birth-Day,) 1502, in the 37th or
 ' 38th Year of her Age, in Childbed
 ' of a Daughter named *Elizabeth*, who
 ' dy'd

bury, *Newcastle upon Tyne*, and *Southampton*,
 and is said to have left 1,800,000 l. in ready
 Specie. An immense Treasure as the Value of
 Money was then !

* Tho' he is generally allow'd to have been an
 able, chaste, and temperate Prince, and an Enemy
 to all public and scandalous Vices ; assiduous in
 Exercises of Piety, and caused Justice to be im-
 partially administer'd ; yet he is said to be so ill-
 belov'd by his Subjects, (probably for his insatia-
 ble Covetousness,) that he instituted a Guard of
 fifty *Bowmen*, call'd *Yeomen of the Guard*, to be
 continually near his Person.

‘ dy’d soon after its Mother.* I must
 ‘ defer sending you the rest, till some o-
 ‘ ther Opportunity; in the mean Time,
 ‘ shall conclude with subscribing myself

‘ *Your most dutiful Son,*

‘ THOMAS BROWN.



C H A P. XXI.

Mr. Shoot invites Mrs. Lawn, Fanny, and her Brothers, to Supper at a Tavern, where he makes her several rich Presents: He likewise engages to settle 450 Pounds a Year upon her after his Father's Decease, and promises to provide handsomely for the three Brothers.

AFTER Mr. Shoot had shewn Fanny's Brothers what he thought most entertaining, he went with them

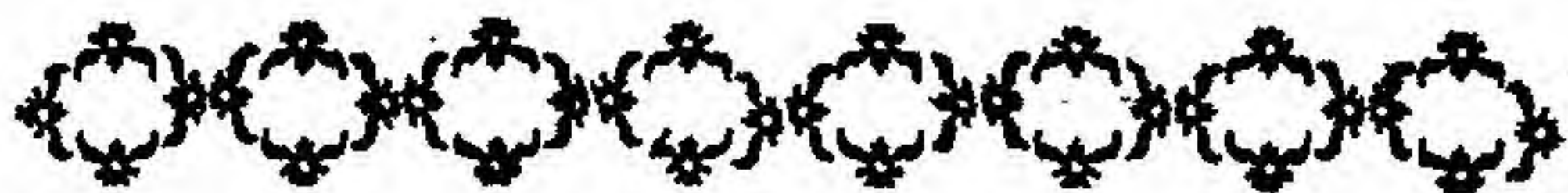
* 'Tis said this *King's* Hatred was so great to the House of *York*, that it extended even to his own Wife, especially as he always deem'd her a dangerous Rival, and therefore confin'd her in the *Tower* for several Years before her Death.

to

to Mrs. *Lawn*'s, and order'd a delicate Collation to be provided at the *Castle Tavern* in *Pater-noster-Row*, to which he invited Mrs. *Lawn*, *Fanny*, and her three Brothers. When Supper was over, Mr. *Shoot* presented *Fanny* with a *Bank Bill* of 100 *l.* and desir'd Mrs. *Lawn* to assist her in buying the Wedding-Cloaths, and whatever else she thought necessary. He also gave *Fanny* an exceeding neat Gold chas'd Watch, with a Gold Chain, and a *Diamond Ring*, and told Mrs. *Lawn*, that as for the Residue of the Time which Miss *Brown* was to have served, he wou'd make her any Satisfaction whatever, she shou'd think reasonable. He likewise assur'd the Brothers, that as soon as he came of Age, he wou'd settle 200 *l.* a Year upon their Sister, in case he shou'd die before her, and after his Father's Decease, he wou'd add 250 *l.* more to it, which shou'd be specify'd in a Promissory *Note*, signed by his Father and himself, which was then engrossing by Counsellor *Plead-well*. Then he gave to each of *Fanny*'s Brothers a Ten Pound *Bank Note*, and promis'd *Henry* and *John*, when they had serv'd

serv'd their Apprenticeships, he would set them up in *London*, and also told *Thomas* he wou'd purchase him a *Benefice* worth his Acceptance as soon he had taken *Priest's* Orders. He then addressing himself to *Fanny*, propos'd, if it was agreeable to her, to fix the Nuptials for a Fortnight hence at farthest, if Mrs. *Lawn* thought that all Things cou'd be got ready by that Time. *Fanny* replied, that as her *Mamma* had been sent to, to be present at the Wedding, she shou'd be glad to hear from her before the Time was fix'd ; in order to which, her Brother *Thomas* shou'd write to her *Mamma* again the first *Post*, to know whether she cou'd come conveniently or not; and as soon as she receiv'd her *Mamma's* Answer, she wou'd let him know. Mr. *Shoot* seem'd very well pleas'd with the Proposal, and after spending the Evening in the most sociable Manner imaginable, the Company took their Leaves of each other, but not before Mr. *Shoot* had insisted upon the three Brothers promising that they wou'd stay in *London* till after the
happy

happy Day, which they readily consented to, and so I heartily wish them, and my Reader, a good Night.



C H A P. XXII.

Thomas writes to his Mother to let her know, that Mr. Shoot wou'd be glad if she cou'd come to Town against the Wedding—He sends her an Account of Mr. Shoot's Generosity to his Sister Fanny, as mention'd in the last Chapter—A further Description of the Tombs.

THOMAS took the first Opportunity of writing to his Mother, which he did in the following Words :

' Honoured Mother,

*' MR. Shoot has desir'd me to acquaint you, that he has appointed this Day Fortnight for his Espousals, and wou'd be glad to have you in London at that Time ; however, he begs your Answer as soon as possible :
He*

‘ He has generously promis’d to settle
 ‘ 200 *l.* a Year upon my Sister *Fanny*
 ‘ when he comes of Age, in case he
 ‘ shou’d die before her ; and if his Fa-
 ‘ ther shou’d die before him, he will
 ‘ add 250 *l. per Annum* more to it.
 ‘ He has likewise made her a Present
 ‘ of a *Hundred Pound Bank Note* for
 ‘ the Wedding Cloaths, &c. a rich
 ‘ Gold Watch and Gold Chain, and
 ‘ a valuable *Diamond Ring* ; and also
 ‘ given my two Brothers and myself
 ‘ Ten Pounds a-piece ; but he insists
 ‘ on our tarrying here till after they
 ‘ are married, so hope you’ll send my
 ‘ Brothers’ Masters Word about it.
 ‘ Mr. *Shoot* has voluntarily offer’d to set
 ‘ both my Brothers up in their respective
 ‘ Callings in *London*, when they have
 ‘ serv’d their Apprenticeships ; and has
 ‘ engag’d to procure me a good *Bene-*
 ‘ *fice*, as soon as I am capable of hold-
 ‘ ing one : Indeed he seems to be a most
 ‘ affable complete young Gentleman.

‘ I have been at St. *Andrew’s* Church
 ‘ in *Holborn* to hear the famous Dr. *Sa-*
 ‘ *cheverel*, who about eight Years ago
 ‘ made so great a Noise all over *England*
 ‘ and I really think him an elegant
 Preacher

‘ Preacher, both as to Matter and Man-
 ‘ ner, except in one Point, which is,
 ‘ that there seem’d to be a Spice of
 ‘ *Party* in his *Sermon*; a Subject very
 ‘ improper for the Pulpit, wherein no-
 ‘ thing ought to be explain’d or preached
 ‘ but the *Word of God*, and that with-
 ‘ out *Contention**. The Church was
 ‘ so

* Alluding to that Passage of *St. Paul* to the *Philippians*, Chap. i. Verse 16. *Preach Christ of Contention*. There was another Practice in Preaching at that Time, equally prejudicial as that he mentions ; I mean that of quoting Paragraphs from Sceptical Writers, which young Clergymen often did, who were not sufficiently capable of confuting them : So that the Objections to many Passages of *Scripture* (that perhaps most of their Audience would otherwise have never heard of) were left upon their Minds in full Force, to the great Detriment of Religion. Dean *Swift*, in his *Letter to a young Gentleman lately entered into Holy Orders*, has much the same Sentiments. ‘ And here I am at a Loss (says he) ‘ what to say upon the frequent Custom of ‘ preaching against *Atheism, Deism, Free-thinking*, and the like, as young Divines are particularly fond of doing, especially when they exercise their Talents in Churches frequented by ‘ Persons of Quality ; which, as it is but an ill ‘ Compliment to the Audience, so I am under ‘ some Doubt whether it answers the End : Be- ‘ cause Persons under those Imputations, are
 H ‘ generally

‘ so much crowded that I cou’d scarcely
 ‘ get a Place to sit down ; but at last,
 ‘ by giving a Woman *Six-pence*, I was
 ‘ let into a Seat in the Gallery, near the
 ‘ Doctor, * so that I heard him very
 ‘ distinctly.

‘ generally no Frequenters of Churches, and so
 ‘ the Congregation is but little edified for the
 ‘ Sake of three or four Fools who are past
 ‘ Grace : Neither do I think it any Part of *Pru-*
 ‘ *dence* to perplex the Minds of well-disposed
 ‘ People with Doubts, which probably would
 ‘ never otherwise come into their Heads.’

* *Robinson*, in his *History of England*, says,
 that at his *Trial* he made a Speech in his De-
 fence, *perhaps one of the most finish’d Pieces of O-*
ratory that is to be found in any Language. Vide
 Page 825.

As this remarkable Speech was published near
 50 Years ago, and is in few Hands, probably
 some of my Readers will have the Curiosity to
 see in what Manner that Dignified Clergyman
 was treated, which they may easily form an
 Idea of, from the following select Paragraphs
 taken out of it. In a short *Dedication* addressed
 to the Lords Spiritual and Temporal, he thus
 expresses himself: “ May it please your Lord-
 “ ships, it hath been my hard Fortune to be
 “ misunderstood at a Time when I endeavour’d
 “ to express myself with the utmost Plainness ;
 “ even the Defence I made at your Lordships’
 “ Bar, in hopes of clearing the Innocence of
 “ my Heart, hath been grievously misrepresent-
 “ ed, &c.” In his Speech, he complains of
 the

‘ distinctly. I cannot help censuring
 ‘ a very unmannerly Custom, which
 ‘ is never practis’d in any other
 ‘ Part of the World but in *England*,
 ‘ and that is, in regard to the Usage of
 ‘ Foreigners : An Instance of this hap-
 ‘ pen’d

the following Hardships: “ My Lords, when
 “ my Words were capable of two Senses, the
 “ worst and most invidious, tho’ at the same
 “ Time the most strain’d and unnatural Con-
 “ struction, has been always made of them :
 “ Nay, when my Words were so plain and ex-
 “ press, that it was impossible to put any
 “ criminal Glosses or Colours upon them, I
 “ have been accus’d of meaning the direct con-
 “ trary to what I have said : And when I press’d
 “ the Duty of *Allegiance to the Queen*, your
 “ Lordships were told, that it was most certain
 “ I meant the *Pretender*. To aggravate my
 “ Guilt, I have been accus’d not only for what
 “ I am suppos’d to have said, but for what I am
 “ allow’d not to have said : Not only for what
 “ I have taken Notice of in my Sermons, but
 “ what I have pass’d by unobserv’d. I have been
 “ charg’d with negative Crimes; as if what I
 “ omitted to say, had been omitted with De-
 “ sign, and my Silence itself were criminal.”

In the next Page he goes on thus, “ I had little
 ‘ Reason to apprehend that I could ever have
 “ been accus’d by the *Gentlemen of the House of*
 “ *Commons* to your Lordships as a Criminal,
 “ or as an Asperser of the Memory of the late
 “ King, for preaching this Doctrine; when,

‘pen’d Yesterday. As some of the
 ‘Attendants belonging to the *Moroc-*
 ‘*co* Ambassador were walking in the
 ‘Streets, whether it was the Novelty of
 ‘their Dress, or what else I know not,
 ‘but they were perfectly mobb’d all
 ‘the

“others, who preached the same Doctrine, in
 “the same Terms, before their late Majesties,
 “before our present Gracious Sovereign, (whom
 “I pray God long to preserve!) before each
 “House of Parliament, before this very House
 “of Commons, have met with publick Appro-
 “bation: But since it is my singular Misfor-
 “tune to be accus’d, for what others have re-
 “ceiv’d Thanks, in some Instances convey’d to
 “them by several of the Managers themselves,
 “I do, with all humble Confidence, rely upon
 “your Lordships’ Justice; not doubting but
 “that the Learned the Judges, if thought ne-
 “cessary to be consulted, will declare, what I
 “have in this Case asserted, to be warranted
 “by Law, and the Right Reverend the Bishops
 “will affirm it to be the Doctrine of the Gos-
 “pel.” Mr. *Robinson* also tells us, that the *Doc-*
tor was unluckily of that *Party* that was out of
 Favour at that Time: But this Affair, however,
 was soon succeeded by a total Change of the
 Ministry. He further says, that Animosities
 and Feuds ran so high even in private Families;
 and with such inexpressible Rancour, that Hus-
 bands, Wives, Parents, Children, Brothers, and
 Sisters, fell into the bitterest, and sometimes ir-
 reconcileable Quarrels, only because they differ’d
 in

' the Way they went. I have many
 ' Times, since I've been in *London*, seen
 ' a Clergyman begging at a Church
 ' Door near *St. Paul's* in a tatter'd
 ' Gown and Cassock, and a Rose in
 ' his Hat which was not worth *Two-*
 ' pence. This naturally led me to mo-
 ' ralize on the Inequality of *Ecclesiasti-*
 ' cal Preferments in this Kingdom, (as
 ' my late dear Father us'd often to la-
 ' ment,) when at one Instant you may
 ' see a *Divine* lolling in his Coach or
 ' Chariot, * and presently after be
 ' shock'd with the Sight of another of

H 3

' the

in Opinion about *Dr. Sacheverell*. This *Di-*
vine, pursuant to his Sentence, was silenced from
 preaching for three Years, and two of his pub-
 lick Sermons, one preach'd at *Derby*, *August*
 1709, and the other at *St. Paul's Cathedral*,
 before the Lord *Mayor* and Aldermen, the 5th
 of *November* following, were burnt by the com-
 mon Hangman. Besides what is above related,
 there is a great deal more worth perusing; but as
 the inserting it wou'd take up too much Room,
 I must refer the Reader thereto.

* *Dr. Hildrop*, tho' he is not of the *leve'lling*
Principle, as indeed no wise Man can be, yet
 he has these remarkable Words, *viz. To see Men*
without any laudable Distinction of Character or
Station, groaning under a Load of Preferments,
which they neither deserve nor become, is scandalous
and shameful, Vol. II Page 118.

‘ the same *holy Profession* begging his
‘ Bread. In the *Peak of Derbyshire*,
‘ I have been credibly inform’d by seve-
‘ ral People who have often been in that
‘ Part of *England*, that there are many
‘ Curates, who have no more allowed
‘ them than *eight or ten Pounds a Year*.
‘ Having no News at present to inform
‘ you of, I shall proceed, according to
‘ my Promise in my last Letter, to give
‘ you a further Description of the rest of
‘ the Tombs which we saw. The next
‘ Monument we came to, was a very
‘ stately one of Free Stone, with a Ca-
‘ nopy over it, painted and richly gilt,
‘ and adorn’d with Coats of Arms: It
‘ has an Image thereon cross-legg’d, re-
‘ presenting *Edmund Crouchback*, Earl
‘ of *Lancaster*, and fourth Son to King
‘ *Henry the III*d. I must not omit a very
‘ remarkable Monument erected to the
‘ Memory of the Honourable *Eliza-
‘ beth Russel*, who was one of the Maids
‘ of Honour to Queen *Elizabeth*, and
‘ youngest Daughter to *John Lord Rus-
‘ sel*, only Son to *Francis Russel*, second
‘ Earl of *Bedford*: She is said to have
‘ bled to Death by the Prick of a
‘ Needle in the Forefinger of her Left
Hand;

Hand; which Circumstance seems to
 be express'd by a Figure placed on a
 Pedestal of black and white Marble
 made Column-wise, in Imitation of
 a *Roman* Altar, whereon is a Statue
 of a young Lady seated in a most cu-
 rious wrought Osier Chair, of the
 finest polish'd Alabaster, in a very
 melancholy Posture, reclining her
 Head on her Right Hand, and with
 the Fore-Finger of her Left, point-
 ing downwards to the Death's Head
 under her Right Foot*. Her Father,
 who died in 1584, has a most noble
 Monument near her's. Not far from
 these Monuments is a very magnifi-
 cent Tomb of grey Marble, having
 24 small Images of Alabaster, of
 divers Colours, about it, and also an
 Image as big as Life, of the finest

* Mr. *Dart*, in his History of *St. Peter's Westminster*, positively rejects this Story, and thinks it had its Rise from the Position in which she is plac'd, and signifies only, that before her Death, she made Death itself so familiar to her, that her Departure, regular and compos'd, might properly be called a Sleep: To which the Motto under her Feet alludes,

Dormit, non mortua est. (i. e.)

She is not dead, but sleepeth.

H 4.

Alabaster,

‘ Alabaster, and of the most curious
 ‘ Workmanship, representing *John* of
 ‘ *Eltbam*, Earl of *Cornwal*, second Son
 ‘ of King *Edward* the II^d ; he died in
 ‘ *Scotland*, and was brought to *London*
 ‘ and intomb’d here. There is a most
 ‘ excellent Monument erected to the
 ‘ Memory of that beautiful, but unfor-
 ‘ tunate Princess, *Mary* Queen of *Scots**,
 ‘ by

* She was presumptive Heir to the Crown of *England* ; was kept a Prisoner eighteen or twenty Years at *Chatworth*, in *Derbyshire*, a Seat of the Duke of *Devonshire* : After which she was beheaded in the Hall at *Fotheringhay-Castle*, in *Northamptonshire*, the 8th of *February*, 1587. The Oppression and cruel Usage this amiable Princess met with, will be a perpetual Stain on Queen *Elizabeth*’s Character ; the Relation of which, I think, no Christian can read without unspeakable Concern, especially that Part of her Treatment which relates to her Execution. See *Smollet*’s *Reign of Queen Elizabeth*. ‘ Reasons
 ‘ of State, and the Impossibility that two Suns
 ‘ should shine in one Hemisphere, (as a learned
 ‘ and honourable Author remarks) might induce
 ‘ Queen *Elizabeth* to put an End to the misera-
 ‘ ble Life of *Mary* Queen of *Scots* ; but her Af-
 ‘ fection of Mourning, her Letters, her Em-
 ‘ bassies, her Excuses, her Treatment of *Da-*
 ‘ *vijon*, and her whole Behaviour in regard to her
 ‘ own Act and Deed, are black Spots appearing
 ‘ too plainly amidst the remarkable Splendor of
 ‘ her

' by her Son King *James* the 1st, (who
 ' caused her Corps to be removed from
 ' *Peterborough*) with her Image of the
 ' finest Marble, in full Proportion in
 ' her Royal Robes, upon a noble Pede-
 ' stal of admiral Workmanship, under
 ' a beautiful Canopy, supported by
 ' eight Columns of black and white
 ' Marble; the Pedestals and Capitals
 ' are gilt with Gold. She was Daugh-
 ' ter and Heir to *James* the Vth, King
 ' of *Scotland*, and was beheaded in the
 ' 46th Year of her Age. King *James*
 ' the 1st ordered another most superb
 ' Monument to be erected for Queen
 ' *Elizabeth*: It is of various Kinds of
 ' Marble gilt, much after the same
 ' Fashion as that of *Mary* Queen of
 ' *Scots*, with *Latin* Inscriptions on
 ' each Side; the Substance of which is,
 ' viz. " To the eternal Memory of
 " *Elizabeth* Queen of *England*, *France*,
 " and *Ireland*, Daughter of King *Henry*
 " the VIIIth, Grand Daughter of King
 " *Henry* the VIIth, and Grand-Daugh-
 " ter to King *Edward* the IVth, Mo-

' her shining Reign.' See Note Page 14, in
 the Earl of *Monmouth's* Memoirs, lately pub-
 lish'd by the Earl of *Orrery*.

“ ther of her Country, a Nursing
 “ Mother to Religion, and all Liberal
 “ Sciences ; skill’d in many Languages,
 “ adorned with excellent Endowments
 “ both of Body and Mind, and excel-
 “ lent for Princely Virtues beyond her
 “ Sex. Sacred to Memory ! Religion
 “ to its primitive Purity restor’d, Peace
 “ settled, &c.—She died on the 24th
 “ of *March*, 1602, in the 70th Year of
 “ her Age, after having reign’d 44
 “ Years, four Months, and eight Days,
 “ and is buried in a Vault under the
 “ Tomb :” ‘ Where lies likewise Queen
 ‘ *Mary* the *First*, commonly call’d
 ‘ *Bloody Mary**, who died the 17th
 ‘ of *November*, 1558, aged 43 Years.
 ‘ She reigned only 5 Years, 4 Months,
 ‘ and 11 Days. On the North Side
 ‘ of King *Henry* the VIIth’s Chapel
 ‘ is another Monument surpassing for
 ‘ Beauty, Materials, and excellent Work-
 ‘ manship, all the rest (except King
 ‘ *Henry* the VIIth’s) in this Chapel, if

* In her Reign, no less than one *Archbishop*,
 four *Bishops*, twenty-one Divines, and in all 277
 Persons, suffered Martyrdom for the Protestant
 Religion. Lord *Burleigh* makes the Number
 near 400.

‘ not

' not in the whole Church. It is sur-
 ' rounded with several Statues of *Mars*,
 ' *Neptune*, *Pallas*, and *Venus*, as large
 ' as Life : There are also sixteen Death's
 ' Heads of gilded Brass. The Statues
 ' are all likewise of Brass, and the
 ' Head of the Monument is raised to a
 ' vast Height, where are three Figures
 ' in a devotional Posture, and above
 ' those, four *Cupids*, with many Em-
 ' bellishments up to the very Roof of
 ' the Chapel, of Carving or Sculpture,
 ' with Variety of Columns, &c. and in-
 ' finite other Figures, most curiously
 ' wrought in Stone, or burnish'd Brass,
 ' gilt with Gold. But what exceeds all
 ' the rest, is the Brass Statues of the two
 ' noble Personages for which this sumptuous
 ' Monument was erected, viz.
 ' *George Villiers Duke of Buckingham*,
 ' (who was stabb'd at *Portsmouth* by one
 ' *Felton*, a Lieutenant under his Com-
 ' mand in the 36th Year of his Age,
 ' *Anno Domini* 1634,) and *Catherine* his
 ' Dutchess. The Shrine of King *Edward*
 ' the Confessor is wonderfully magnifi-
 ' cent, inlaid with fine Stones: The upper
 ' Part of it was formerly of inestimable
 ' Value, being cover'd with Plates of
 ' Gold,

‘ Gold, and adorn’d with great Variety
 ‘ of precious Stones*. About the Middle
 ‘ of this *Shrine*. stands a large Chest,
 ‘ bound about with strong Bands of Iron,
 ‘ wherein, it is generally suppos’d, the
 ‘ Body of this King is still preserv’d.
 ‘ He reign’d 24 Years, and died the
 ‘ 5th of *January* 1065. It is remark’d
 ‘ of him, that he was a very pious, cha-
 ‘ ritable, chaste, and patient Prince :
 ‘ He was canoniz’d by Pope *Alexander*
 ‘ the III^d, in the Year 1163. This
 ‘ King was the first that ever touched
 ‘ for the Disorder commonly call’d
 ‘ the *King’s-Evil*. The next I admir’d
 ‘ for its Beauty, was a Monument of
 ‘ King *Henry* the III^d, which is really
 ‘ a most magnificent Tomb, admirably
 ‘ curious in the Workmanship, and in-
 ‘ imitably rich in the Materials, the
 ‘ Side and End Pannels of the Table
 ‘ being of the most polish’d *Porphyry* †,
 ‘ of

* ‘ Direct thine Eyes round sainted *Edward’s*
 Shrine,

‘ On Earth as valu’d as *Peruvia’s* Mine,
 ‘ If Royal Dust were Gold ; for here the Place
 ‘ Is pay’d with Princes and a regal Race.’

Mr. *Dart’s Westminster-Abbey*, a Poem.

† A kind of fine reddish Marble, spotted with white.

' of a clear red, and the Work round
 ' them *Mosaick* * of Gold and Scarlet ;
 ' it was made of precious Stones, Jasper,
 ' &c. which *Edward* the First brought
 ' with him out of *France*. The Mo-
 ' nument is made in Form of an Altar,
 ' with three Ascents; on the first where-
 ' of is a plain Pedestal of grey Marble,
 ' wherein are several *Ambries* and
 ' *Lockiers*, made use of in former
 ' Times to lay up the *Plate*, *Vest-*
 ' *ments*, and rich *Copes* belonging to
 ' the Altar of St. *Edward* before-men-
 ' tion'd : But the other is the most ar-
 ' tificial Composure and Frame of the
 ' finest coloured Marbles of various
 ' Sorts, and other Stones imitating
 ' those on some Part of St. *Edward's*
 ' Shrine, chequer'd and gilt, sup-
 ' ported by four twisted Columns (one
 ' at each Corner) of speckled Marble.
 ' The Statue of the King is of solid
 ' Brass, gilt, as large as Life, in his
 ' Royal Robes. This Prince was also
 ' much celebrated for his Piety, Cha-
 ' rity, and other Virtues, and after a
 ' happy Reign of 56 Years, died at

* A most curious Work wrought with
 Stones of all Colours, representing Flowers,
 Fruits, &c.

‘ *Westminster* the 16th of *November*
‘ 1272, aged 66. The next Monument
‘ we saw is that noble one of the illustri-
‘ ous King *Henry* the Vth. The Tomb
‘ is enclosed in a beautiful Iron Skreen,
‘ on each Side of which is a Stair-Case,
‘ adorn’d with Images as big as Life.
‘ His Statue on the Tomb was made of
‘ Heart of Oak, plated over with Sil-
‘ ver, and the Head was entirely of
‘ that Metal, with his Scepter, and
‘ other *Regalia* ; * there was likewise a
‘ Plate of Silver which contained some
‘ *Latin* Verses, all which Silver, with
‘ the Head, were stolen away in *Crom-*
‘ *well*’s Time : At each Side of his
‘ Head are two *Angels*, and at his Feet
‘ two *Lions*. Beside which, it consists
‘ of a great Variety of Figures, such as
‘ *Harts*, *Swans* with *Coronets*, *Palm-*
‘ *Trees*, &c. and has on the *South* Side,
‘ the whole Solemnity of his Corona-
‘ tion, and on the *North*, that of *Ca-*
‘ *therine*, his Queen’s, with the Images
‘ of the *Arch-Bishops*, *Bishops*, *Lords*, &c.
‘ Here are also two large Statues of mi-
‘ tred *Abbots*, with divers other Images

* Ensigns of Royalty.

‘ of devout Persons of both Sexes.
 ‘ He was crown’d the 9th of *April*,
 ‘ 1413, and reigned nine Years, five
 ‘ Months, and thirteen Days: He died
 ‘ the last Day of *August*, 1422, aged
 ‘ 34 Years. There are many more ex-
 ‘ treme fine Monuments, which I will
 ‘ send you a Description of some other
 ‘ Time, and therefore I shall at present
 ‘ conclude, with my Sister’s, and Bro-
 ‘ thers Duty to you, and beg you’ll ac-
 ‘ cept the same

‘ *From your ever-dutiful Son,*

‘ THOMAS BROWN.’

‘ P. S. Going into a Church t’other
 ‘ Day, near *Aldgate**, I discover’d a
 ‘ neat Marble Monument, with the fol-
 ‘ lowing Inscription, which, as it strong-
 ‘ ly intimates the Ingratitude of the
 ‘ World, to an inoffensive, and emi-
 ‘ nent Person, hope it will prove as a-
 ‘ greeable to you, as it was to me when
 ‘ I read it. “ Sacred to the Memory
 ‘ of Mr. *Samuel Marshal*, who was a
 ‘ bright Scholar to the excellent Dr.
 ‘ *Blow*, an admired, useful, and sedu-

* *St. Catherine Cree-Church, in Leadenhall-Street.*

“ lous Ornament to the Choir of St.
 “ *Paul*; above eleven Years the exqui-
 “ site *Organist* of this Church, and Mas-
 “ ter to other good *Organists*. His very
 “ artful, solemn, and moving Compo-
 “ sitions and Performances, for and in
 “ the Service of G O D, &c. tho’
 “ through his Humility disregarded by
 “ himself, have deservedly raised him a
 “ great Name and Esteem among the
 “ best and most impartial Judges of
 “ them. He was very unaffectedly
 “ charitable, generous, faithful, sincere,
 “ neat, and amiable, *but suffered much*
 “ *by Over-Credulity, Excess of Modesty,*
 “ *and Good nature, and by false Reports.*
 “ Before his last languishing Illness, oc-
 “ casioned by Grief, he regained that
 “ Spirit of Piety, for which he had
 “ been early distinguished, and so ended
 “ his Life, as has caused Joy in
 “ Heaven. As he was fervently pray-
 “ ing for Blessings on us all, and just
 “ had said *Amen*, (the last Word he
 “ ever spoke) he sweetly and gladly
 “ died in the Lord, *March 11, 1713-14,*
 “ *Æ. S. 27.* His Body lies interred
 “ under this Organ, expecting a glo-
 “ rious Resurrection to endless Bliss.”

C H A P.



C H A P. XXIII.

Henry going one Sunday to an Evening Lecture, is pick'd up by a kept Mistress in coming out of Church, who invites him to her House, and entertains him in a most splendid Manner — Her artful Insinuations in order to gain his Affections — He discovers who she was.

WHILE Mr. Shoot and Fanny are preparing their Finery against the Wedding-Day, I shall relate an odd Freak which happen'd to *Henry*. He was naturally a very comely well-made young Man, and having bought a Pink Sattin Waistcoat, and a lac'd Hat, he look'd like any *Beau* just imported from *France*. *Henry* being thus sprucely rigg'd, had a great Inclination one Sunday Night (whether out of Curiosity, or pure Devotion, I won't take upon me to determine) to go to *St. Paul's Church Covent-Garden*; when coming out, after *Prayers* were over, a
very

very beautiful Lady, of about two and twenty Years of Age, ask'd him if his Name was not *Do-well*, for she was positive she had seen him somewhere or other. *Henry* knew she was mistaken, yet, being willing to see the Event of this Vagary, (for he was of a very amorous Disposition, to which his *Salt-Water* Education had greatly contributed,) told her his Name indeed was not *Do-well*, but thought he had had the Pleasure of being in her Company, but where he cou'd not readily recollect: So chatting as they walk'd along, the Lady came to her own Door, which was open'd by a Footman, in a fine light Cloth Livery, with a Gold Shoulder-Knot. *Henry* was going to wish the Lady a good Night, but she insisted upon his stepping in, and he, not having Resolution enough to withstand the Temptation, followed her into a Drawing-Room, which was elegantly furnish'd with Silver Sconces, Crimson Damask Curtains, and every Thing else in an exceeding grand Taste. While the Lady went out to order Supper, *Henry* was revolving on the Consequences of this Intrigue, and
began

began to be not a little alarm'd at what might accrue from it; concluding of course, that she must be a *Courtezan*, and so had made use of this Stratagem to make a Property of him. What contributed to his Concern was, that he had not much Money in his Pocket, and therefore had Reason to fear he might be drawn into some Scrape, by being set upon by *Bullies*, which are Fellows who are kept on Purpose to extort Money from unwary Youth, ignorant of their Schemes, by pretending that the Women are their Wives: This *Henry* remember'd he had often been forewarn'd of. When the Lady return'd, she told him she was surpriz'd to see him appear so cogitabund, * and seating herself close by him, laying her Hand carelessly upon his Knee, enquir'd the Reason of his looking so grave, assuring him that he need not be afraid of any Thing disagreeable happening to him there; for that she was not such a Sort of Person as he might suspect her to be. The Servant came in with two Silver

* A Jocular Expression for very thoughtful.

Salvers, one with *Savoy* and *Naples* Biscuits, and the other with fix Glasses fill'd with Wine ; the Lady telling him, there was *Tokay*, *Claret*, *Frontiniac*, *Mountain*, *Sack*, and *Malmsey-Madeira*, and desir'd he wou'd take his Choice, and after he had drank, bade the Footman put the Bottles and Glasses upon the Table, and retire. Then the Lady address'd herself to *Henry* in the following Stile : ‘ Sir,
‘ when I first cast my Eyes on you at
‘ *Prayers*, I took you for a young Gentleman whom I was formerly very
‘ conversant with, and therefore hope
‘ you'll excuse the Mistake. As I am
‘ confident you are too discreet ever to
‘ divulge what I am going to rehearse,
‘ I shall make no Secret of acquainting
‘ you that my Name is *Man-love*, and
‘ that I am maintain'd by the Marquis of
‘ *Dalliance*, who allows me 400 *l.* a Year,
‘ besides many rich Suits of Cloaths,
‘ and other Presents, and has lately
‘ bought me an extreme neat Chariot.
‘ The *Marquis* is now at his Country-
‘ Seat, and will not return for a Month
‘ or thereabouts ; wherefore when you
‘ have an Hour or two to spare, I shall
‘ always

‘ always be glad of your Company, for,
 ‘ with a Blush I speak it, (holding her
 ‘ *Fan* before her Face,) there is some-
 ‘ thing in you so like my first Admirer,
 ‘ whom I lov’d infinitely beyond any one
 ‘ upon Earth, that I cannot help own-
 ‘ ing I have a very great Regard for you,
 ‘ even from this slight Acquaintance.’*

Thus

* That these *Ladies of Pleasure* have not the least Sense of Honour or Gratitude, will manifestly appear from the following authentic Copy of a *Billet-Doux* sent to the Editor of the *London Chronicle*, (publish’d *August* the 14th, 1759) by a Member of Parliament, which he found in a Pocket-Book in *Pall-Mall*, viz.

‘ Sir,

‘ As I was riding on *Monday Evening*, I
 ‘ overtook two Gentlemen walking towards *Is-*
 ‘ *lington*. The Person of one of them struck me
 ‘ in a surprizing Manner: I saw them go in
 ‘ together to an Inn at *Islington*, which I think
 ‘ is the Sign of the *Angel*. I ordered my Foot-
 ‘ man to enquire who one of them (yourself) was.
 ‘ He brought me Word that the Tapster told
 ‘ him, that your Name was G. B. a famous
 ‘ *Quack-Doctor*, in or near *Fleet-Street*.

‘ I have since made farther Enquiries of you,
 ‘ and find all I wish is likely to be answered by you :
 ‘ Sweetness of Temper, good Sense, Spirit, and
 ‘ manly Courage; not to mention a *fine Bass*
 ‘ *clear Voice*; and, as my Eyes convinced me, a
 ‘ noble Carriage and Personage. Believe me, Sir,
 ‘ I could

Thus she continu'd going on in that Strain, till the Man brought Word that Supper was ready, when *Henry* wou'd willingly have excused himself from staying; but Miss *Manlove* press'd him very much, and wou'd not admit of a Denial. Two Servants in Livery waited at Supper, and there were four large Wax Candles, in wrought Silver Candlesticks on the Table, which, with those in the Sconces, made such a glaring Lustre, that *Henry* began to fancy himself in some *enchanted* Castle. There were almost all the Dainties which the Season produc'd, so that he enjoy'd the delicious Banquet with a good *Gout*. When

*' I could fix my Heart on such a Man, preferable
' to all the Titles and Coronets in the World. I
' am obliged to pretend to love many ; they buy my
' love ; you shall have it Gratis : Let me once say
' in my Life, I now am happy in my own Choice.*

*' Pray, worthy Sir, meet me next Sunday at
' Breakfast at Eleven o'Clock (the privatest Hour
' in that Day) at C——bury-House. Love will
' probably make me come first, so enquire for
' Mrs. Mar——n : But to you I subscribe my real,
' and well-known Name. Fail not therefore,
' Charming Doctor, to meet*

' Your Admirer, Kitty F——er.'

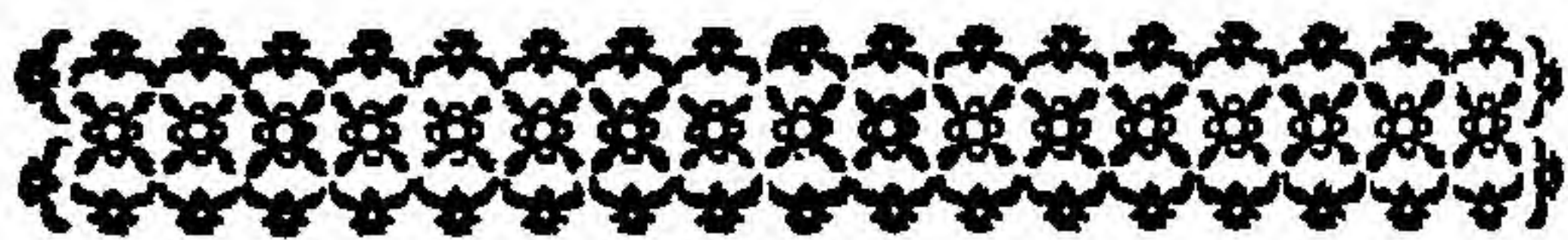
Thursday, March 29, 1759.

the

the Things were taken away, and they had drank two or three Glasses of Wine, Miss *Man-love* began to enquire where his Parents liv'd, which he soon satisfied her in, and after conversing together concerning the Places of their Birth, he discover'd this Lady to be the same that Mr. *Julep* the Apothecary carried from *Manchester* with him, (whom he pretended was his Sister,) and found she had not been in *London* long, before the *Marquis* saw her at the *Playhouse*, who sent his Gentleman to her the next Day with a Letter which contain'd the aforesaid Terms. *Henry* seeing she dealt so unreservedly with him, ask'd her if she was not under some Apprehension that the Nobleman's Affection for her might not hereafter abate: To which she answer'd, she did not consent to live with him, till he had given her a Note of Hand, for allowing her 100 *l.* a Quarter as long as she liv'd; and moreover, he had actually promis'd, when the *Duke* his Father shou'd die, he wou'd absolutely marry her. It was now just Eleven o'Clock, so *Henry* begg'd Miss *Man-love* wou'd excuse his going, as his

Brothers

Brothers would wonder where he was so late : She shew'd some Reluctance at parting, but, as he purpos'd to wait on her soon again, she suffer'd him to take his Leave of her ; and here I hope the Reader will *suffer me to take my Leave* also for the present.



C H A P. XXIV.

Henry's Brothers are much displeas'd at his staying out so late—He tells them how he was detain'd, which occasions Thomas to expatiate with him on the Danger of being inticed by lewd Women—Mr. Shoot and the three Brothers go to see Woolwich and Deptford Docks ; Greenwich Hospital, the Tower, &c.

WHEN Henry arriv'd at his Lodging, his Brothers were very angry with him for not coming home sooner, especially Thomas, who took him to Task pretty roundly ; telling him, that he was afraid he had been
in

in no reputable Company that wou'd detain him so late on a *Sunday Night* ; Whereupon *Henry* told him, if he'd have Patience, he wou'd acquaint him with every individual Thing that had happen'd since he saw them last, and so rehears'd the whole Fact : At which his Brother, with great Warmth, cou'd not refrain from telling him, that he thought he had better Luck than he deserv'd ; for how did he know but he might have been decoy'd to some House of ill Fame, and been robb'd. ' As to ' that, cry'd *Henry*, I was pretty safe, ' for I had but *Three Shillings and Four-* ' *pence* about me.' *Thomas* made Answer, " That was the more dangerous, for then you ran the Risk of being abus'd, and perhaps murder'd, by a Gang of Desperadoes." *Henry* said, ' the Person he went with, was a very ' handsome Gentlewoman, and dress'd ' exceedingly fine.' *Thomas* replied, " I " suppose you imagine they are all *Gentle-* " *Folks* that wear gay Cloathing." To which, *Henry* told him, ' You may think ' what you please of her, but I'm positive she had a richer Gown on, than ' Squire *Talli-Ho's* Lady wears on a

‘ Sunday ; and you know the *Proverb*,
 ‘ *Fine Feathers make fine Birds.*’ “ Aye,
 “ answer’d *Thomas*, Such Sort of Crea-
 ‘ tures as she, have the Appearance of
 “ *Gold-Finches*, but they are no more
 “ than *Wag-Tails* : However, let ’em
 “ be what they will, it is very danger-
 “ ous having any thing *to do with them.*”
 ‘ Why, reply’d *Henry*, she ask’d me
 ‘ a civil Question, and I thought it but
 ‘ Manners to return her a civil Answer :
 ‘ For certainly, the least one can give
 ‘ People, is good Words.’ “ Yes, cry’d
 “ *Thomas*, I wou’d have you give such
 “ Persons good Words, but *nothing else.*
 “ But don’t you remember what the
 “ experienc’d King *Solomon* said, (who
 “ had no less than 700 Wives, and 300
 “ Concubines,) *Give not thy Strength*
 “ *unto Women, nor thy Ways to that*
 “ *which destroyeth Kings.* For by Means*
 “ *of a whorish Woman, a Man is brought*
 “ *to (want even) a Piece of Bread.†*
 “ *Her House is the Way to Hell, going*
 “ *down to the Chambers of Death.‡*

* *Proverbs*, Chap. xxxi. Verse 3.

† Chap. vi. Ver. 26.

‡ Chap. vii. last Verse.

“ Thus

“ Thus the *Poet* also forewarns us,

“ *Beware the dang’rous Beauty of the Wanton ;*
 “ *Shun their Inticements : Ruin, like a Vulture,*
 “ *Waits on their Conquests : **

Thus Sir *Walter Raleigh* tells us, “ *That*
 “ *howsoever a lewd Woman may please*
 “ *a Man for a Time, he will hate her*
 “ *in the End, and she will study to de-*
 “ *stroy him.*” Henry hearing this, shrugg’d
 up his Shoulders, and gave his Word
 and Honour that he’d never be seduc’d
 by any Woman whatever in that Man-
 ner, for the future.

While *Henry* was absent on *Sunday*
 Night, Mr. *Shoot* had sent Word, that
 if the three Brothers had a Mind to go
 to the Dock-Yards of *Woolwich* and
Deptford the next Day, he wou’d at-
 tend them, and likewise shew ’em
Greenwich-Hospital, and the *Park*. *Tho-*
mas and *John* sent Word by the Ser-
 vant, that they shou’d be glad of his
 Company, and wou’d be ready at what
 Time he pleas’d. So accordingly he
 came about Ten o’Clock, and going to
Paul’s-Wharf, hired a Pair of Oars,

* *Otway’s Orphan, &c.*

and went to *Woolwich*, and the other Places, where they were highly entertain'd with the Sight of the *Men of War* that were building, and some *India-Men**, which were then in the River *Thames*. They also saw the *Royal Sovereign*, a First Rate *Man of War*, that had been built at *Woolwich* about six Years before, the Length of which is said to be 174 Feet 6 Inches on the Lower Deck, and 50 Feet broad: The Charge of this Ship, with the Guns, Tackle, and Rigging, is computed at 60,000 l. Likewise the *Royal George*, built in the same Dock-Yard, which was finish'd in the Year 1715: It is 220 Feet long, 49 Feet 8 Inches broad, and in Height 66 Feet, and carries 116 Guns, the largest Ship ever built in *England* at that Time†. They were also mightily delighted with the Painting in the Hall at *Greenwich Hospital*; and with the Situation of the *Royal Ob-*

* Ships so called.

† The *Foudroyant*, a *French Man of War* of 80 Guns only, (which was taken the Beginning of *April* 1758) is 8 Feet longer, and 3 broader than the *Royal George*, and 'tis said she carried 1100 Men.

servatory,

servatory, commonly call'd *Flamstead-House*, (erected by King *Charles* the IId. who furnish'd it with all Sorts of *Mathematical* Instruments, on purpose for making *Astronomical* Observations,) which is at the Top of a high Hill in *Greenwich-Park*, from whence there is a gradual Descent quite down to the River. In coming through *Greenwich*, they observ'd the Church Door open, when going in, *Thomas* 'soon fix'd his Eyes on the Monument of the late imitable Mr *Tallis*, the Restorer of *English Church Music*, and Organist of the *King's Chapel* to King *Henry* the VIIIth, King *Edward* the VIth, Queen *Mary*, and Queen *Elizabeth*. Upon a Plate of Brass, fasten'd on a Stone (in the Chancel) were the following extraordinary *Verses*, thus inscribed in Old Letters:

Entered here doth ly a worthy Wyght,
Who for long Tyme in Musick bore the Bell:
His name to shew, was **THOMAS TALLYS**
hyght,

In honest vertuous Lyff he dyd excell.

—He serv'd long Tyme in *CHAPP*--with grete
prayse,

Fower Sovereynes Reygnes (a Thing not often
seen)

I mean Kyng *Henry* and Prince *Edward's* Dayes,
 Quene *Mary*, and *Elizabeth* our Quene.

—Hemaryed was, though Children he had none,
 And lyv'd in Love full thre and thirty Yeres,
 Wyth loyal Spowse, whos name yclipt was *Jone*,
 Who here entomb'd, him Company now bears.
 —As He did lyve, so also did he dy,
 In myld and quyet Sort (O! happy Man)
 To God ful oft for Mercy did he cry*,
 Wherefore He lyves, let Death do what He can.

This Town contains about 1340
 Houses, and is said to be one of the gen-
 teellest and pleafantest in *England*, the
 Inhabitants being many of them of
 Note and Fashion, who have served
 Abroad in our Fleets and Armies.

They then went by Water to *Tower-
 Wharf*, and upon *Henry's* expreffing
 fome Desire of feeing the Curiosities
 in the *Tower* †, Mr *Shoot*, and the
 other

* I imagine this alludes to a famous *Anthem*
 of his, beginning, *I call and cry to thee, O Lord,*
 &c.

N. B. The Church in which this Monument
 was, has been rebuilt many Years.

† The *Tower* was anciently a Royal Palace,
 where our Kings, with their Courts, have often
 lodged; but at present 'tis made use of by the
 Government for the following Purposes, viz.

As

other Brothers went in. The first Things they were shewn, were the *Lions*, *Tygers*, *Leopards*, and other Wild Beasts†: They afterwards were taken to the New *Armory*, where, on the Floor is a very large *Mortar*, which carries a *Bomb* of 5000 lb. Weight two Miles, and a curious *Gun* made for Prince *Henry**, eldest Son to King *James* the Ist,

As an *Armory* for Warlike Stores; a *Treasury* for the Jewels and Ornaments of the Crown; a *Royal Mint*, or only Place of Coinage for all *England*; a great *Archive*, to preserve the ancient Records of the Courts of *Westminster*, &c. and as the chief Prison of *State*, to which the Nobility and Persons of Note are committed, when charged with treasonable Offences. It is a very spacious Building, (Part of which is said to be built by *Julius Cæsar*) containing within the Walls about 12 Acres of Ground; and in Compass on the Outside of the Ditch, it measures 3156 Feet.

† At *Trianon*, in the Park belonging to the splendid Palace of *Versailles* in *France*, there is a *Menagerie*, built by *Lewis* the XIVth, in the Form of a Castle; wherein all Kinds of curious Birds and Beasts, of Foreign Countries, are kept: Amongst which are *Cassawares*, *Ostriches*, *Bittours* or *Bitterns*, *Pelicans*, *Egyptian Hens*, *Arabian Ducks*, *China Pheasants*, and several *Indian Geese*: Likewise *Indian Cows*, *Barbary Goats*, *Muscovian* and *Polonian Cats*, a *Persian Camel*, a *Hog* of the Empire of *Monomotopa*, and many other Beasts, &c.

* “ All Historians (says the Earl of *Orrery*,
I 4 “ before

Ist, the Workmanship of which cost 200 l. They then went up one Pair of Stairs, where was the *Armory* of Small-Arms, consisting of *Pikes*, *Bayonets*, *Carbines*, *Pistols*, *Halberts*, and *Swords*, sufficient for an Army of 100,000 Men, kept not only beautiful and clean, but in most admirable Order, forming various Kinds of Figures, such as *Half-Moons*, *Suns*, the Front of an *Organ*, and many other Things. The next Place they

“ before quoted) agree in giving an excellent and
 “ exalted Character to Prince *Henry*. He was
 “ certainly a most hopeful Prince. He died in
 “ a lucky Hour for his Fame and Happiness;
 “ whilst his Lawrels were fresh, and long before
 “ fore they could be blasted by Envy, Malice,
 “ Revenge, or, to comprehend all Hell in one
 “ Word, by Party.” See his Note to *Robert Cary* Earl of *Monmouth's* Memoirs, before mentioned, *Page 178*.

“ This Prince (says a late impartial Historian)
 “ was so thoroughly convinced of the Influence,
 “ which the Examples of great Personages, whether
 “ good or bad, have upon the Minds and
 “ Lives of their Inferiors, that he resolved to
 “ improve every Hour of his Life, so as that
 “ they might not only become profitable to himself,
 “ but conducive to the Reformation and
 “ Happiness of others, that should imitate his
 “ Ways.”

were

were introduced to, was the *Horse-Armory*, where King *Edward* the III^d §, King *Henry* the Vth, VIth, and VIIth, King *Charles* Ist and II^d, and King *William* the III^d, with their Guards in Armour, and some of the Horses, are likewise in Armory: Also, *Medusa's** Head, represented with *Sabres* all round it. After this they saw the Ax which cut off the Heads of Queen *Anna Bullen* and the Earl of *Essex*. The Brothers seem'd almost transported with the many rich Curiosities at the Jewel-Office: First, the *Imperial Crown*, which all the Kings of *England* have been crown'd with ever

§ He founded the *Order of the Garter*, and is reported to be wise and provident in Council, understood the several Languages of *Europe*, was of an exalted, glorious, and truly Royal Spirit, elegant in Speech, familiar and affable in Behaviour, magnanimous and courageous, apt for War, but a Lover of Peace, never puffed up with Prosperity, nor dismay'd at Adversity; devout to God, gracious to his People, true to his Word, loving to his Friends, terrible to his Enemies, a strict Observer of his Faith and Honour. *Vide Barnes's History of this Prince.*

* One of the *Constellations* or *Signs* on the *Celestial Globe*; the Head has a vast Number of Snakes about it.

since King *Edward* the Confessor's Time. Second, the *Orb* or *Globe*. Third, the *Royal Scepter* with the Cross, which have Jewels of great Value belonging to them. Fourth, the *Scepter* with the Dove. Fifth, St. *Edward's* Staff, all of beaten Gold. Sixth, a rich *Salt-Seller* of State, the Figure of the *Tower*. Seventh, the *Sword of Mercy*, which is always carried between the two *Swords of Justice*. Eighth, the *Ampulla* or *Eagle* of Gold, which holds the Holy Oil that the Kings and Queens are anointed with. Ninth, the *Golden Spoon* that the *Bishops* pour the Oil into, which has four Pearls in the broadest Place of the Handle, (these two last are Pieces of great Antiquity,) and several other curious Things, that are always used at Coronations. They also saw the rich *Crown* of State that his Majesty wears to the Parliament-House, which is finely embellish'd with divers large *Rose* and *Table Diamonds*, and other *precious Stones*, and a great Quantity of Pearl; but it is most remarkable for a wonderful large *Ruby*, set in the Middle of one of the four *Crosses*, esteem'd worth 10,000 *l.*

Like

Likewise another *Crown*, with a large *Emerald* seven Inches round ; a *Pearl* suppos'd to be the finest in the World, and a *Ruby* of inestimable Value ; and numberless other *Crowns* : Amongst which was another very valuable one, made on Purpose for *Maria*, Queen to King *James* the II^d, and worn by her at their Coronation ; the Value of the Diamonds only amounted to 111,900l.* with many other *Scepters*, *Rings*, &c. One *Thomas Blood*, an *Irishman*, in King *Charles* the II^d's Reign, attempted to steal the Royal *Crown*, *Scepter*, and *Globe*, with the Assistance only of two or three other Fellows with long Cloaks, (himself being dress'd in a *Clergyman's* Habit,) who had carried them all out of the *Tower* before ever they were miss'd, by wounding *Edwards* (the then Keeper of the *Crowns*, &c. who was fourscore Years old) in such a Manner as to leave him for dead. *Blood* was taken up for committing that, and

* The present King of *France's* *Crown* has the superb Diamond that was sold by the late Governor *Pitt* to the *French* Court for 120,000 *l.* Sterling ; it weighed 127 *Carats*. N.B. A *Carat* is four *Grains*.

several other notorious Crimes, but instead of being punished for them, History says, that the King settled 500 *l.* a Year in Land in *Ireland* on this Villain, and afterwards always treated him with great Freedom and Familiarity.* The *Ring* which the Kings wear when they are crown'd, is a plain Gold one, with a large *Table Ruby Violet*, wherein the *Cross of St. George* is curiously en- chas'd; and that which the Queens are crown'd in, has a large *Table Ruby*, and 16 other small *Rubies* set all round it.

The last Place they were carried to was the *Mint*, where all the Money is coined. They all were excessively pleas'd with what they had seen, and thinking

* This verifies what *Juvenal* says,

Multi

Committunt eadem diverso crimine fato ;
Ille crucem prætium, sceleris tulit, hic diadema.

“ That equal Crimes unequal Fates have found ;
 “ And whilst one Villain swings, another's crown'd.”

To which we may subjoin this Distich.

“ O! partial *England*, great are thy Reproaches:
 “ Poor *Whores* are whipt, whilst Rich *Ones*
 ride in Coaches.”

“ We

thinking Mr. *Shoot* was sufficiently tired, they propos'd going Home.

As they were returning towards the City, who shou'd they meet but Mrs. *Julep* and her Husband, both exceedingly well dress'd, who were going to take Places in the *Stage-Coach*, in order to go to *Manchester*: After conversing with them some Time, the two Brothers wished them a good Journey, and so parted from them. When they came to the *Monument* *, they all agreed to go up to the Top, and were much taken with the extensive Prospect all over the

We read in the Life of *Sallust*, an antient Historian, "That at *Rome*, little or no Distinction was made between a *Man of Merit* and a *Rascal*. They who had most Money were carested; and Riches were Virtue, Reputation, and every Thing." See a Translation of that sublime Author, by *John Rowe*, Esq. page 6.

* This magnificent Column, which is 202 Feet high, was erected in Memory of the dreadful Fire of *London*, in the Year 1666, which consumed 400 Streets, 13,200 Houses, *St. Paul's Cathedral*, 89 Churches, six Chapels, &c. two of the City-Gates, *Guild-hall*, many Public Structures, Hospitals, Schools, Libraries, and a vast Number of stately Edifices. The Loss which the Citizens sustained by this Fire, according to the most moderate Computation, is said to amount to *nine or ten Millions Sterling*.
City,

City, and the Variety of *Ships, Barges,* and *Boats,* that were upon the River.

They then called a Coach, and soon reached Mrs. *Lawn's*, where they all spent the Evening in a most jovial Manner. Mr. *Shoot* stayed 'till Twelve o'Clock, and then went Home, and the three Brothers to their Lodgings, and slept exceeding well, being pretty much fatigued with their Jaunt ; and therefore I shall not disturb them 'till the next Chapter.



C H A P. XXV.

Thomas receives a Letter from his Mother, wherein she desires Mr. Shoot to excuse her coming to London—The Wedding is fixt to be in two Days Time—Mr. Shoot gives the Promissory Note, signed by his Father and himself, to Fanny.

WH E N *Thomas* rose the next Morning, the Woman of the House where they lodged gave him a Letter, which she said the *Post-man* brought when he was out Yesterday:
He

He soon found it was from his Mother,
and contained the following Particulars.

‘ *Dear Son,*

‘ **I** Beg you’ll tell Mr. *Shoot*, that I
 ‘ think myself infinitely obliged to
 ‘ him for the Honour he designs your
 ‘ Sister *Fanny*, and myself, and also,
 ‘ for the many Kindnesses he has shewn
 ‘ you, and your Brothers, and should
 ‘ be glad to have it in my Power to make
 ‘ him amends for his great Condescen-
 ‘ sion; but as I have little Hopes of that,
 ‘ I shall always make it a Part of my
 ‘ daily *Prayers* that *Heaven* may pour
 ‘ down the choicest of its Blessings upon
 ‘ him, and preserve him in Health and
 ‘ long Life, and that my dearest Daughter
 ‘ may ever retain a grateful Sense of that
 ‘ Generosity and Benevolence, which
 ‘ he has so kindly bestowed on her, and
 ‘ her Relations. Pray tell him likewise,
 ‘ that I’m sorry I cannot possibly wait
 ‘ on him against the Day he intends to
 ‘ bless my dear *Fanny*; for alas! poor
 ‘ Lady *Worthy* is dangerously ill of a
 ‘ *Pleuretic* Fever, and her Life is de-
 ‘ spaired of, and will by no means suf-
 ‘ fer me to be from her a Minute, Night
 ‘ or

‘ or Day ; so I desire you will let him
 ‘ know, that I heartily wish them both
 ‘ all the Joy and Prosperity imaginable,
 ‘ and present them my Blessing.

‘ Your Account of the *Monuments* are
 ‘ very acceptable to me, and I shall be
 ‘ glad when you write next, to send me
 ‘ some more of your Memorandums
 ‘ concerning them, or any Thing else
 ‘ which you think will be an Amuse-
 ‘ ment to your most loving Mother,

‘ ANNE BROWN.’

When *Thomas* had read the Letter, he carried it to his Sister *Fanny*, who conveyed it instantly to Mr. *Shoot* : As soon as he had perused it, he sent it back again to *Fanny*, and inclosed another Letter within it, wherein he earnestly intreated her to be as expeditious as possible in getting the necessary Preparations ready, since she found her *Mamma* was prevented from coming, and therefore he hoped that she wou’d do all in her Power to hasten the happy Moment, which he now so impatiently wish’d for. In the Afternoon, Mr. *Shoot* came himself to *Fanny*’s Mistress’s, and ask’d Mrs. *Lawn* when she thought
 all

all the Things wou'd be ready ; who told him, she believ'd, in about two Days at furthest : So he drank *Tea* with Mrs. *Lawn*, *Fanny*, and her Brothers, and shew'd them the Promissory *Note* in behalf of *Fanny*, sign'd by his Father and himself ; which when *Thomas* and the other Brothers had read over, he gave it into *Fanny's* Hand, and desir'd she wou'd keep it safe. Mr. *Shoot* being engag'd to spend the Evening at Home, the three Brothers accompanied him best Part of the Way, and return'd again to Mrs. *Lawn's*. They all agreed after Supper to play a Game at *Cards*, when *Fanny* lost almost every *Deal* ; whereupon Mrs. *Lawn*, perceiving she was a little concern'd about it, told her very jocosely, that *the worst Luck at Cards, the better in a Husband* : This made *Fanny* blush, but her Brothers smile, and so I leave 'em facetious together.



C H A P. XXVI.

The three Brothers go to a Romish Chapel, and are prodigiously affected at the solemn Deportment of the Priest, and the Devotion of the Congregation during the whole Mass—Some Reflections on the Inattention of too many Church People at the Time of Divine Service—The Brothers go to see Salmon's Wax-Work, and Bartholomew-Fair, where John loses his Handkerchief, and Fanny has her Pocket cut.

THE Brothers Time for staying in London beginning to draw near a Conclusion, they were willing to make the best Use of it they cou'd ; so after Breakfast the next Morning, they set out for the Sardinian Ambassador's Chapel, in Duke-Street, near Lincoln's-Inn-Fields. When they went into the Chapel, a Woman came to them with a Chair each, which Thomas and John accepted of, but Henry drove through the Crowd, and kneeled down upon the Step at the Altar Rails, close to a pretty Girl, about Seventeen Years of Age, who offer'd

offer'd him Part of her *Missal* (or *Prayer Book*) which was *Latin* on one Side, and *English* on the other. They were all struck with such a *Reverential Awe*, as neither of them had ever experienc'd before, at the decent Demeanour of the *Priest*, all the Time he was officiating at *Mass*, and the serious Attention of the whole Congregation *. *Thomas* afterwards confess'd, that he had never seen such

* A Gentleman, in his Description of *Paris*, speaking of the *Cathedral* called *Notre Dame*, has these Words: *The Music is very Awful and Solemn; and the Service celebrated with so much Decency and Regularity, that tho' I condemn their Superstitions, I cannot but be seriously affected, when present at their Worship.* Mr. *Howell*, in his Volume of *Familiar Letters*, makes use of the following Sentiments, concerning the *Roman Catholic Worship*: “ If a *Spaniard* should go to
“ *Poland*, and a *Pole* should travel to the farthest
“ Part of *Spain*, (he might have said to any Part
“ of the known World, wheresoever that Re-
“ ligion is exercised) whereas all other Objects
“ may seem never so strange to them in point
“ of *Lodging, Language* and *Diet*, though the
“ Complexion and Faces, the Behaviour, Garb
“ and Garments of Men, Women, and Children,
“ be differing, together with the very Air and
“ Clime of the Place; though all Things seem
“ strange unto them, and so somewhat uncouth
“ and comfortless; yet when they go to God's
“ House

such an Appearance of Devotion in any of the Churches he had ever been in ; but especially at the Elevation of the *Host*, (when a little Hand-Bell is always rung)

“ House in either Country, they may say they
 “ are there at home : For nothing differs there,
 “ either in *Language, Worship, Service, or Cere-*
 “ *mony* ; which must needs be an unspeakable
 “ comfort to either of them. ’Tis also a very
 “ commendable Thing, that they keep their
 “ Churches so cleanly and amiable ;* for the
 “ Dwellings of the Lord of Hosts should be so :
 “ Besides, they keep them in constant Repair,
 “ so that if but a Quarry of Glass chance to be
 “ broken, or the least Stone be out of Square,
 “ it is presently mended. Moreover, their Chur-
 “ ches stand wide open early and late, inviting, as
 “ it were, all Comers ; so that a poor troubled Soul
 “ may have Access thither at all Hours to breathe
 “ out the Pantings of his Heart, and the Ejacu-
 “ lations of his Soul, either in Prayer or Praise :
 “ Nor is there any Exception of Persons in
 “ their Churches, for the *Cobler* will kneel
 “ with the *Count*, and the *Laundress* Cheek-
 “ by-Jowl with her *Lady* ; there being no *Pews*
 “ there to cause Pride and Envy, Contentions
 “ and Quarrels, which are so rife in our Chur-
 “ ches.” See his 36th *Letter*, Book IVth.

I wish I could say our Cathedrals and Churches were as well regulated, and taken Care of ; it being notorious to any strict Observer, that there are hardly any two of our *Choirs* that *chant* the *Liturgy* alike : And, tho’ formerly the *Music* of the *Church, Chamber, and Theatre* were al-
 ways

rung) the People all smote their Breasts, bowing their Heads with that Humility and Contrition of Heart, that one would think they even saw their *blessed Saviour* and merciful *Redeemer* visibly standing before them : And not, as is too frequently seen at many of our Places of *Publick Worship*, where it is no uncommon, tho' an unseemly Practice, to see some of the Audience sitting, laughing, ways performed very different from each other ; yet now, they may with great Truth be said, to be all united : As the *Theatric Taste* prevails even in the *Church* and *Chamber*. Thus, as an eminent *Italian Master* takes notice, *where the Taste is so deprav'd, what would make the Difference between the Church-Music and the Theatrical, if Money was received at the Church Doors ?* See Signior Tosi's *Observations on the Florid Song*, Page 119 Nay, many of our Modern *Sermons* (as I lately heard an Orthodox *Divine*, with great Concern, declare,) seem rather calculated to amuse, than instruct and edify : The Words GOD, HEAVEN or HELL, are seldom named in them ; and, so exceedingly *Polite* are several of our *Ministers*, that, if ever they speak of the latter, it is with as much Caution, as a certain *Reverend Doctor*, that preached at Court some Years ago did, who called it a Place not fit to be named in such an *august Assembly*.

How many Parish Churches likewise do we see, with not only the Windows broken, but great Part of those sacred Places of *Divine-Worship* quite out of Repair ?

and

and talking, in the midst of the most solemn Parts of the *Liturgy*; whilst others are bowing, curtesying, or taking Snuff, with as little Concern as if they were at a Play-house; as *Dick* says (in the *Miller of Mansfield*) *I have seen merry Tragedies, and sad Comedies; Devotion at an Opera, and Mirth at a Sermon*: And I myself have often observ'd more Gravity, and Attention, at what is called a *sober Game of Whist*, than at the Pronouncing of the *Abjuration* *. Such People wou'd do well, seriously to peruse an excellent

* *Farquhar's Description of the Curiosity shewn at seeing Strangers coming into Church, I think is very humorous, and not much foreign to this Subject. The Appearance of a Stranger in a Country Church, draws as many Gazers as a Blazing Star; no sooner he comes into the Cathedral, but a Train of Whispers runs buzzing round the Congregation in a Moment: — Who is he? Whence comes he? — Do you know him? — Then I, Sir, tips me the Verger Half a Crown; he pockets the Simony, and induets me into the best Pew in the Church: I pull out my Snuff-Box, turn myself round, bow to the Bishop, or Dean, if he be the Commanding Officer; single out a Beauty, rivet both my Eyes to her's, set my Nose a bleeding by the Strength of Imagination, and shew the whole Church my Concern by my endeavouring to hide it: After*

lent little *Treatise*, entitled, *Directions for a Devout and Decent Behaviour in the Publick Worship of God*, printed for the Society for promoting Christian Knowledge. It was the usual Saying of St. Bernard; when he entered the Church Door, *Stay here all my Worldly Thoughts, and all Vanity, that I may entertain Heavenly Meditations* *.

At the Time of the last Rebellion, in the Years 1745 and 1746, a Lady, whose Name was *Dauntless*, being at a Church in *London*, was accosted by another Gentlewoman, call'd Mrs. *Fearful*, in the following Stile: 'Lard!

After the Sermon the whole Town gives me to her for a Lover, and by persuading the Lady that I am dying for her, the Tables are turn'd, and she in good Earnest falls in Love with me, Beaux Stratagem, Act the IIId.

* "Earnest Desires (says an Author) are really Prayers in their own Nature; sincere Wishes of the Heart for Grace are Prayers to God for Grace; Prayer itself is nothing but those Wishes and Desires put into Words, and the first is the essential Part; *for there may be Words used without the Desire, and that is not Prayer, but a Mockery of God*; but the Desires of the Heart may be Prayer, even without the Words." *Vide* a Book before-mention'd, entitled, *Religious Courtship*, page 80.

Mrs.

‘ Mrs. *Dauntless* aren’t you frighten’d out
 ‘ of your Wits at the Thoughts of the
 ‘ *Pretender’s* Coming?’ “ Not I in-
 “ deed, answer’d Mrs. *Dauntless*, for I
 “ don’t apprehend that he’ll do us Wo-
 “ men any harm”. ‘ Why to be sure,
 ‘ said Mrs. *Fearful*, we must all be
 ‘ *Roman Catholics*. “ I’m very glad of
 “ that, replied Mrs. *Dauntless*, for then
 “ we shall have some Religion, whereas,
 “ at present, we have not so much as
 “ the Appearance of any”. But to re-
 turn. It being the *Feast* of St. *Bar-*
tholomew, the *Organ* play’d, and the
 Singers perform’d an exceeding fine
 Piece of *Music*, which *Thomas* was great-
 ly charm’d with, and said he never heard
 any *Music* go so well before, by the
Parts being kept so exactly together.*
 When *Mass* was over, they went thro’
Fleet-Street in their Way Home, and
 came to the House where *Salmon’s* Wax-
 Work

* Whether our *Oxonian’s* Remark is just or
 not, those who are acquainted with *Cathedral-*
Music are the best Judges ; for my own Part, I
 don’t pretend to understand any thing of the
 Matter ; but I have heard a Friend of mine (a
 Master of that *Science*) say, that tho’ many Peo-
 ple think it very easy to sing *Choir-Service*, yet
 even

Work is. While they were looking at old Mother *Shipton*, * and her Husband with his *Jug*, and several other Things in the Shop, a Man ask'd them if they pleas'd to see the Curiosities up Stairs, which was only one *Shilling* each : They readily consented, and were shewn the magnificent Tent of *Darius* King of *Persia*, who was taken Captive by *Alexander* the Great, (about 320 Years before our *Saviour's* Time ;) wherein they saw his Mother, his Queen, and two Daughters, and the little Prince his Son, with their Attendants. Also the *British* Giants, King *Arthur*, and his Knights of the Round Table, with his fair Queen *Guinever*, whose Bodies

even the most common *Chaunts* require not only a Skill in *Music*, but great Care likewise in the Performing them ; for if the *Harmony* of one *Note* falls upon another, the best *Chaunt* that ever was composed, must, by that Means, be rendered the harshest Jargon imaginable, as *Shakespear* charmingly expresses it.

————— *How sow'r sweet Music is,
When Time is broke, and no Proportion kept.*

RICHARD the IIId.

* This Woman is said to have written the *Prophecies* that go by her Name, many of which have already been fulfilled.

K

were

were found entire 400 Years after they had been buried *. The beautiful and chaste *Susanna*, and the two vicious Elders in the Garden, where is a large Rock enriched with Pearls, rich Stones and Corals: It contains fix Caves, out of which is seen a *Hermit* moving, *Mermaids* waving, a *Satyr*, an *Æthiopian* Seaman, and several other Curiosities, all by Clock-Work. King *Henry* the VIIIth, introducing to Court *Anna Bullen*, to the great Mortification of Queen *Catherine*, his Royal Consort, and Cardinal *Wolsey*. The lovely Princess *Andromeda*, Daughter of *Cepheus* and *Cassiopea*, King and Queen of *Æthiopia*, who was chain'd to a Rock to be devoured by a Sea-Monster, but was rescu'd from its devouring Jaws by Prince *Perseus*, who afterwards married her. The illustrious Queen

* King *Henry* the Ild, being at *Monmouth* Castle in *Wales*, heard a *Druid*, or ancient *Bard*, in a Song under the Castle Window, describe the Place of King *Arthur's* Burial, (then unknown) upon which a Search was made, and the Coffin and Bodies of him and *Guinever*, (or *Gencura*) his Queen, were found in the Church-Yard at *Glastenbury*.

Elizabeth,

Elizabeth, and one of her Maids of Honour, who is said to have died by pricking of her Finger. The happy Union of the Red and White Roses, in the healing Marriage of King *Henry* the VIIth, of the House of *Lancaster*, with the Princess *Elizabeth*, eldest Daughter to King *Edward* the IVth, of the House of *York*. King *William* the IIIrd, and his Queen *Mary*, sitting in their Coronation Robes, with the Princess Royal of *Orange*, Prince *Rupert*, the Duke of *Gloucester*, and Princess *Mary* his Sister. The Royal *Mausoleum*, with her late Majesty Queen *Anne*, of glorious Memory, lying in State, surrounded by several Mourners, Lords Spiritual and Temporal, with Guards and Attendants. *Margaret*, Countess of *Hennenburgh*, who was deliver'd of 365 Children at One Birth, occasioned by the rash Wish of a poor Beggar-Woman, who is represented asking her Charity. The brave *Caractacus*, King of *South Wales*, who, to redeem his Country from the Bondage of the *Romans*, withstood a mighty Army, but being at last defeated, after nine

Years noble Resistance, was led in Triumph to *Rome*, where gaining the Emperor *Claudius's* Favour, he lived a retired Life, and died in Peace. The chaste Nuns of *Coldingham* in *Scotland*, who cut off their Noses and Upper Lips to preserve their Virginit^y, when the *Danes* invaded this Land*. Likewise the History of *Merlin* † the *British* Conjur^er; *Peter* the Wild Youth; and the lively Representation of *Campbell* the dumb Fortune-Teller, which nothing but Life can exceed; and several other Persons too numerous here to mention; besides a great Variety of Birds, Beasts, Fruits, and al-

* Some Historians say, that the *Danish* Soldiers were so much exasperated at the Disappointment of not enjoying the *Nuns*, that they, in Revenge, set Fire to the Monastery, in which every one of them perished in the Flames.

Vincentius Bellovacensis tells us of an *English* Nun, who being for her lovely Eyes coveted by one of the King *Richards*, and by him demanded of the *Convent*, got both her Eyes pluck'd out, and sent them to him as a Present, in a Dish; with this Compliment, that *her Eyes were at the King's Service, but her Heart was to be only Christ's*.

† He lived in the Reign of *Vortegern*, above 1300 Years ago.

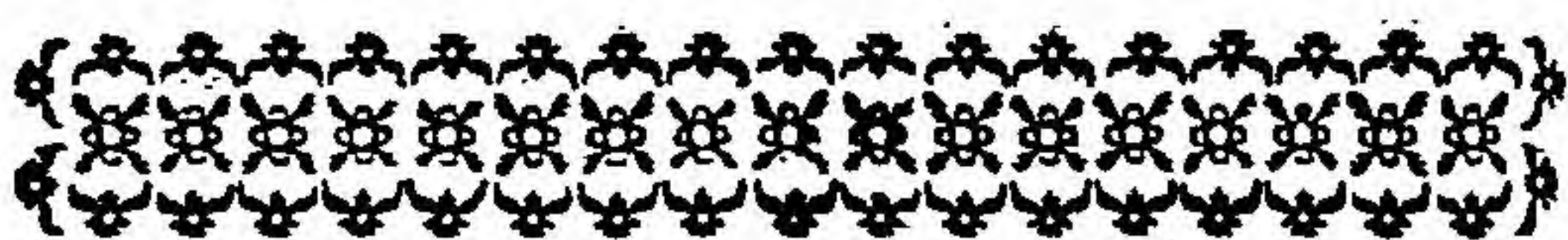
most

most all Sorts of Things in Wax. The whole compleatly fills four large Rooms, and deserves the Notice of those who admire such Kind of Rarities. From thence they proceeded to Mrs. *Lawn*'s, where they were to dine: When Tea was over, Mrs. *Lawn*, *Fanny*, and all the Brothers, set out for *Bartholomew-Fair*, and saw the Siege of *Troy*, at one of the Great Booths, and afterwards went to *Fawkes's* Booth, to see him perform his *Dexterity* of *Hand* and *Leger-de-main*, with *Cards*, and *Cups* and *Balls*, which appear to be transformed into Golden Eggs, Birds, and several other Things, to the Admiration of the Spectators. As they were coming through the *Cloisters*, *John* missed his Handkerchief, for which his Sister upbraided him for taking no more Care of it, as she told him he had been cautioned several Times about it: But how was *John* pleas'd, when he found, as soon as *Fanny* came Home, that she had a Hole cut in the Bottom of her Pocket, and not only lost a new Silk Handkerchief, but also her *Purse*,

K 3 wherein

wherein was about ten *Shillings*, and a Silver *Thimble*.

When they came to Mrs. *Lawn's*, they found Mr. *Shoot* there, who told *Fanny* that his Father had desired Dr. *Godolphin*, the *Dean* of *St. Paul's*, to perform the Marriage Ceremony to them, and they had appointed *Thursday* Morning exactly at Nine o'Clock. *Fanny* made no Reply, but gave a respectful Nod of Consent. Mr. *Shoot* drank a Glass or two of Wine, and then repair'd to the *Captain's*.



C H A P. XXVII.

Henry and his Brothers have a very sharp Contest, upon his making several ill-natur'd Reflections on the Singing Gentlemen of St. Paul's performing their Parts, and his Dislike to their chanting the Prayers.—Thomas and John, going to that Cathedral, are highly diverted at the whimsical Mistake of an Old Country Woman.

THE next Morning *Thomas* and his Brother *John*, propos'd going to
St

St. *Paul's*, who were both extremely fond of *Cathedral-Duty*, and had been there divers Times before ; but they cou'd not perswade *Henry* to go along with them, for when they asked him to go, he told them he had been there twice or thrice already, and could never perceive the least Sign of Devotion, nor guess what they were about, or understand a single Word they said ; and yet some of the Singers *roar'd* pretty near as loud as a Storm in the *Sound**, when the Wind blew from the *South-West* ; though others, on the contrary, of a milder Nature, were almost as silent as the Air in a *Dead Calm*, and seem'd as if they were afraid of bursting their *Bellows* † ; adding, that when he went to Church, he chose to say his *Prayers* without so much Interruption ‡. As to

* Part of the *English Channel*, near *Plymouth*.

† Straining their Lungs.

‡ Notwithstanding our profound Critic is pleas'd to give himself so many *Airs*, I would by no Means be thought to depreciate those Gentlemen who belonged to this *Cathedral* at that Time, since they were undoubtedly People of great Merit in their Profession ; most of them being educated under the late famous Dr. *Blow*,

to the singing of the *Psalms*, *Hymns*, and *Anthems*, that, he said, he approv'd
of

the major Part of which were very good Masters of *Music*, and even the *Minor Canons* constantly sung their *Parts* in the *Verse Anthems*; and during all the Time that Dr. *Hare*, the late *Bishop* of *Chichester*, was *Dean* of that Church, there were seldom less than *Twelve* or *Fourteen* Gentlemen belonging to the *Choir* attended, both Mornings and Afternoons, and ten Children, every one of which had a clean *Surplice* every *Sunday*, and were obliged to come to Church with their Hair neatly comb'd and powder'd, which really made a fine Appearance; besides, they were kept in such Decorum, that they even look'd like so many *Cherubims* and *Seraphims*. Two of the *Vicar's-Choral* (or Singing Gentlemen) had Degrees in *Music*, namely, Dr. *Turner*, and Mr. *King*, M. B. and the *Choir* was so well regulated, that there were four Gentlemen to each *Part*, i. e. four *Contra-Tenors*, four *Tenors*, and four *Basses*: This I speak from my own Knowledge, and for the Truth of which, I appeal to the present worthy *Sub-Dean*, the Rev. Mr. *Rejner*, who belonged to this *Cathedral* at the Time I am now speaking of. This Regulation, in general, was not so much regarded at that Time, as it ought to have been, for in several *Cathedrals* where there were twelve *Vicars* belonging to them, it was a common Thing to have four *Contra-Tenors*, and eight *Basses*, without any *Tenors* at all, or but one at most: The Reason of this Inequality at those Places, was, the *Deans* and *Chapters* not chu-
sing

of very well, but not the rest of the *Service*; and as to People's coming into the

sing proper Persons as Vacancies happened; and that they did not regard the Merit or Usefulness of the Candidates, so much as the Recommendation they brought with them, or *some other Motive*. Instances of that Kind were too frequent, though it was absolutely the main Reason of *Church-Music's* being perform'd so imperfectly as it was then, in most *Cathedrals* in *England*, as I have heard many of the Old Members often mention. The following Story may serve as an Illustration of the Truth of this Assertion. A certain *Dean* of a *Cathedral* (some Years since) hearing a Candidate sing an *Anthem* upon Approbation, took Notice to the *Canon* who sat next him, that he had a most wretched Voice, and seemed to have no Ear. To which the *Canon* replied, ' he has the most *useful Voice*, Mr. *Dean*, of any of the Candidates at an *Election*, ' and a very *attentive Ear to proper Instruction* ' " Aye! said the *Dean*; indeed the Man seems " to be a very decent well-behaved Person, and " as to his Voice and Ear, I don't at all doubt " but they will improve in a little while." Accordingly the *decent* Man was chose, though there were three or four others, either of which would have been of much more Service to the Church, and probably would have performed every Branch of their Duty as *decently* as him that was elected. I know very well, it is the general received Opinion, that the Reason of *Cathedrals* being so destitute of good Performers, as they then were, proceeded from the *Deans*

the *Choir* just before the *Anthem* began, and going out directly after it was over, he thought it very indecent, and look'd as if they came on Purpose only for the Sake of the *Music* * All this was mere Sophistry, for the Truth of the Matter was, he wanted to go to the *Sardinian* Ambassador's Chapel again, to meet his lovely *Nun*, as he called her. *Thomas* was mightily irritated at *Henry's* Speech, telling him, that his Dislike to that Way of Worship proceeded from his not being used to it, and therefore it did not become him to exclaim against Things he could not comprehend: But *Henry* told him, he did not regard him in the least, for that he would not go, let him say what he

and *Canons* not understanding *Music* themselves, but that, I think, could not be the Case; for allowing that they did not understand *Music*, yet they might consult some of the Members belonging to their *Choirs*; and surely there were, even then, Persons sufficiently qualified, both as to their Skill and Honesty, to determine in the Choice of Candidates.

* I have been informed that several of the *Singing Gentlemen* themselves, us'd frequently to go out of Church before the *Prayers* were over, but this I can scarcely credit.

pleased;

pleas'd; and that he himself went there only by Way of Amusement, and concluded with saying, that for his own Part he saw nothing so mighty entertaining. Indeed, he said, he thought it comical enough to see the *Bellows-Blower* blow the Organ with her Back-side *. *Thomas* reply'd, he was as rough as the *Element* he had been bred up upon, and it would be out of the Power of all the Lapidaries in the Kingdom to polish him, and so they parted. When *Thomas* and *John* had enter'd the *Choir*, they were greatly diverted at the humorous Conceit of an Old Country Woman. It seems this Woman had come into the *Choir* before any Person was there, and had, by Mistake, seated herself in the upper *Stalls*, just above where the *Minor Canons* and the *Vicars* sit, a Place where the Gentlemen only go, there being Galleries on Purpose for

* In the *North Isle* there is a little Room, where the Woman blows the *Organ*, (and not, as all others are, either behind or on one Side of the *Organ Case*) which the late *Bellows-Blower* us'd to do, by jumping backwards upon the Poles or Handles of the *Bellows*, when they were gone a little Way up.

the

204 *The LIFE of* 41
the Ladies. She had on a *High-crown'd* Hat, the Top of which was almost as lofty as many a Country Church Steeple; not one of the *Vergers* observed her till the *Psalms* were begun, and therefore neither of them went to displace her till the *Voluntary* was playing: The *Dean's Verger* then going up, and holding out his right Hand, whisper'd to her, and told her, he must desire her to walk out; but she list'ning to the *Organ*, which was *jigging* away merrily * *Tantivy*, mistook his Meaning, and said, 'Indeead Sor, I connor 'donce.' The *Verger* replied, *You must come out*; whereat she cry'd, 'I 'preyar ya duu escaese ma, far indeead,

* I fancy if Gammer *Steeple-Crown* had heard such *Light Music* for a *Voluntary*, as is played at some Churches at this Time, she would not only have come out of her Seat, but been ready almost to dance on her Head.

This flighty Manner of Playing, the *Spectator* very humorously ridicules, in the 338th Paper, *Vol.* the Vth, Part of which I shall here take the Liberty to insert. 'A great many of our 'Church-Musicians (says he) being related to the 'Theatre, they have introduced in their farewell *Voluntaries*, a Sort of Music quite foreign

‘ dead-Sor, I neever cod donce in me
 ‘ Lefe,’ at the same Time raising her
 Voice so loud, that all the People in the
Choir heard her, whilst the *Minor-*
Canons and *Vicars* could scarcely con-
 tain from bursting out with Laughter;
 and the Boys were tittering almost all
 the while: The *Dean* himself was
 greatly confounded at the Simplicity of
 the Woman, and sent another *Verger*
 to him that was speaking to her, to let

‘ to the Design of Church Services; to the great
 ‘ Prejudice of well-disposed People. Those fin-
 ‘ gering Gentlemen! should be informed, that
 ‘ they ought to suit their Airs to the Place and
 ‘ Business; and that the Musician is obliged to
 ‘ keep to the Text as much as the Preacher. For
 ‘ want of this, I have found by Experience a
 ‘ great deal of Mischief; for when the Preacher
 ‘ has often, with great Piety and Art enough,
 ‘ handled his Subject, and the judicious Clerk
 ‘ has with the utmost Diligence culled out two
 ‘ Staves proper to the Discourse, and I have
 ‘ found in myself and in the rest of the Pew,
 ‘ good Thoughts and Dispositions, they have
 ‘ been all in a Moment dissipated by a merry Jig
 ‘ from the Organ-Loft.’

Thus says a late much-admir’d Poet:

*Light Quirks of Music, broken and uneven,
 Make the Soul dance upon a Jig to Heaven.*

See Mr. Pope’s IVth *Ethic Epistle*, Ild Book.
 her

her alone ; so she continu'd in the same Place during the whole Service, and there I leave her to be better instructed. I shall conclude this Chapter with a Story of this Kind which happen'd at the *Cathedral of Lichfield* about ten Years ago : A brisk looking Sailor, dress'd in a short Jacket and Trowzers, a very handsome *India* Handkerchief round his Neck, a neat Pair of Pumps, and a monstrous large Pair of Silver Buckles, with both Arms across, and a little Switch under his Left, came into the *Choir* while the *Absolution* was reading ; when looking round him, as if he was taking a Survey of the Place and the People, at last the *Organ* struck up, at which the jovial *Tar* began to skip about for near a Minute, and then capering backwards out of the *Choir-Gate*, halloo'd out, *Merry be your Hearts, old Boys.*

C H A P. XXVIII.

Thomas sends his Mother a Description of several Cathedrals, &c. with many Critical Remarks in Relation to some of the Singers performing the Service at those Places.

' Honoured Mother,

*' I Hope it will not be altogether disagreeable, during your Confinement with Lady *Worthy*, if I send you a short Description of those *Cathedrals* which some of my Fellow Collegians and I saw, in a very pleasant Tour, about two Months before I came here, to *Winchester*, *Salisbury*, *Exeter*, *Bristol*, *Gloucester*, *Hereford*, and *Worcester*.*

' I shall likewise give you an Account of some of the most remarkable Things we met with in our Journey.

*' And first, The *Cathedral* of *Winchester* is a Grand Edifice, but the Pillars being vastly large, make the whole*

' whole Building look very heavy.
 ' Amongst many fine Monuments of
 ' Noblemen and others, there is a mag-
 ' nificent one of *William Patten*, alias
 ' *Wainfleet*, Founder of *Magdalen Col-*
 ' lege in our University; Lord High
 ' Chancellor of *England*, and Bishop of
 ' *Winchester* in 1459, who is represented
 ' in his Pontificals. Likewise the Tomb
 ' of King *William Rufus* *, who was
 ' accidentally slain with a Bow and
 ' Arrow, in *New-Forest*, in *Hampshire*,
 ' by Sir *Walter Tyrrel*, a *French* Knight,
 ' as they were Hunting a Stag, and was
 ' interred near the High-Altar ; with
 ' many other sumptuous Monuments of
 ' several *Bishops* ; particularly those of
 ' Bishop *Poore*, Founder of that Church;
 ' and of Dr. *William Long*, commonly
 ' called *William of Wickam*, or *Wyke-*
 ' *ham* †, some Time Bishop of that
 ' See, and Founder of the College there,

* He built *Westminster-Hall*, and died the 2d
 of *August*, 1100, in the 44th Year of his Age,
 and about the 13th of his Reign.

† This beneficent *Prelate's* Crozier, which is
 near seven Feet long, is still preserved beautiful
 and entire, at *New-College* in *Oxford* ; though it
 must be at least 400 Years old.

and

' and that of *New College* also in our
 ' University. There is likewise a very
 ' fine Monument of Cardinal *Beaufort*,
 ' in his Robes and Hat; and the Tombs
 ' of several other *Cardinals*, with two
 ' remarkable ones of two *Romish*
 ' Priests, who presumptuously try'd
 ' to fast forty Days, in Imitation of
 ' our *Blessed Saviour*, but were starved
 ' to Death long before the Expiration
 ' of that Time, and are shocking *Me-*
 ' mentoes of *Divine Justice*, for their Pre-
 ' sumption. The Altar is a delightful
 ' Piece of Architecture in the *Gothic*
 ' Taste, as well as all the *Bishops* and
 ' *Cardinals* Tombs. Upon the Walls,
 ' a little above a Story high, on each
 ' Side of the *Choir*, are several Iron
 ' Chests finely painted, which contain
 ' the Bones of a great Number of *Saxon*
 ' Kings and Queens, two *Danish*, and
 ' two *Norman* Kings; and in a little
 ' Place, are other Chests, with more
 ' Bones, Hair, &c. of remarkable Per-
 ' sons formerly buried there. The
 ' Church is 345 Feet long, and 87
 ' broad; the Nave measures 300 Feet,
 ' and is supposed to be the largest in
 ' *England*.

' *England.* The *East* and *West* Win-
 ' dows are fine painted Glafs, but the
 ' former is much the most beautiful,
 ' and contains the Portraits of seve-
 ' ral *Saints* and *Bishops* of that Church.
 ' In the Middle of the *Choir* is a most
 ' noble *Eagle* with expanded Wings,
 ' on a Pedestal all of Brass, where the
 ' Lessons are read. The Ascent to the
 ' *Altar* is by Marble Steps, and the
 ' Pavement is exceeding curious, being
 ' inlaid with different colour'd Marble
 ' in various Figures. There is also a
 ' very ancient *Font*, at least as old as
 ' the *Saxon* Times: 'Tis of Black
 ' Marble, and on the Sides are *Bass*
 ' *Reliefs* *, representing the Miracles of
 ' some Saint belonging to that Church.
 ' The *Bishop's* Palace, and the *Dean's*
 ' House are noble Buildings. The
 ' Close is very spacious, with pleasant
 ' Walks, and Rows of Trees on each
 ' Side. I did not observe any Thing
 ' very extraordinary in the *College*, ex-
 ' cept a pretty large Chapel with an
 ' *Organ* in it, and the Hall. In the

* Little Figures that project about an Inch
 from the Marble.

' Quadrangle

‘ Quadrangle is the Arms of the Foun-
 ‘ der, with this *Motto* under it, *Manners*
 ‘ *makyth Man*.

‘ There are belonging to that *College*,
 ‘ a Warden, ten Fellows, two Mas-
 ‘ ters, seventy Scholars, three Chap-
 ‘ lains, three Clerks, one Organist,
 ‘ sixteen Choristers, and other statutable
 ‘ Servants.

‘ Not far from the *Cathedral* is the
 ‘ Shell of an elegant Palace, begun by
 ‘ King *Charles* the II^d, and designed by
 ‘ Sir *Christopher Wren*, which, if finish’d,
 ‘ ’tis thought would have been one of
 ‘ the grandest Structures in *Europe*. It
 ‘ stands on so great an Eminence, that
 ‘ from the Windows of the first Story,
 ‘ we saw, without a *Telescope*, Part of
 ‘ the Isle of *Wight*, and the Surface of
 ‘ the Sea. The two Wings of the
 ‘ Palace answer exactly to the *North*
 ‘ and *South* Isles of the *Cathedral*, and
 ‘ the Grand Entrance to the *West* Door
 ‘ of the Church ; and the original De-
 ‘ sign was to have had two handsome
 ‘ Streets of Houses for Noblemen, quite
 ‘ down to the *Cathedral*. In each
 ‘ Wing of the Palace there was to be
 a mag-

‘ a magnificent Chapel, one for the
 ‘ *King*, and another for the *Queen* *.
 ‘ All the Rooms on the first Floor are
 ‘ 30 Feet square, and 20 high. There
 ‘ was likewise to have been a large Cu-
 ‘ pola on the Top of each Wing, which
 ‘ were to be 50 Feet above the rest of
 ‘ the Building; from whence, ’tis said,
 ‘ the Ships at *Spithead* might easily be
 ‘ seen, though the Distance (I suppose)
 ‘ cannot be less than thirty or forty
 ‘ Miles at least. The *South* Side is 216
 ‘ Feet, and the *West* Front 326; there
 ‘ has been upwards of 25,000 l. laid
 ‘ out on it already.

‘ Her late Majesty Queen *Anne* went
 ‘ to view that noble Edifice, and was
 ‘ greatly delighted with it: She had
 ‘ settled it upon her Royal Consort
 ‘ Prince *George* of *Denmark*, with *Ken-*
 ‘ *sington* Palace, and 100,000 l. a Year
 ‘ for his Life, in Case he survived her.

‘ Near the Palace is the *Castle* Hall,
 ‘ where the *Affizes* are held; at the

* This Princess, whose Name was *Catherine*,
 was Daughter to Don *Juan* IVth, King of *Por-*
tugal, and had for her Portion 300,000 l. Sterl-
 ing, besides the City of *Tangier*, and the Island
 of *Bombay* in the *East-Indies*.

‘ *East*

‘ *East* End of which, ’tis pretended, is
 ‘ the famous *Round Table* of King
 ‘ *Arthur*, with his Picture at the Head,
 ‘ and the *twenty-four* Places painted
 ‘ where his valiant *Knights* sat round it.
 ‘ The Table is fix’d up against the Wall
 ‘ about a Story and half above the
 ‘ Ground, with the Names of all the
 ‘ *Knights* before-mention’d, a Piece of
 ‘ great Antiquity *. The City, ac-
 ‘ cording to some Historians, is said to
 ‘ have been built 900 Years before the
 ‘ Birth of *Christ*: However this be, it
 ‘ is generally suppos’d to be famous in
 ‘ the Times of the *Romans*, and some
 ‘ imagine the *Emperors* had their Impe-
 ‘ rial Weaving-Shops there; also that
 ‘ their Armies and Navies were sup-
 ‘ plied from thence with Apparel, Sail-
 ‘ Cloth, &c. But this must be only
 ‘ Conjecture. From thence we went
 ‘ to *Salisbury*, which is a very neat
 ‘ City, having in most of the Streets a
 ‘ little Rivulet of clear Water running
 ‘ on each Side, about a Yard deep, and

* King *Arthur*’s Knights of the *Round Table*,
 are said to be the most ancient *Order* of any in
 the World.

‘ near

‘ near as wide. The Market-Place is
‘ very spacious, wherein are several
‘ handsome Houses, and the Town-
‘ Hall. The *Cathedral* (which was
‘ forty-two Years in Building, and
‘ was consecrated by *Boniface*, Arch-
‘ bishop of *Canterbury*, September 30,
‘ *Anno* 1258, King *Henry* the III^d,
‘ and many of the Nobility being pre-
‘ sent) is reckoned, from the Smallness
‘ of the Pillars, to be shockingly beau-
‘ tiful, (if I may so express myself) for
‘ they really seem incapable of support-
‘ ing the enormous Weight that is upon
‘ them. The Spire is a great Curiosity,
‘ being 410 Feet high, and is the
‘ highest (as I have been told) in the
‘ Kingdom; but as it was thought to
‘ be too weak to contain Bells, a Bellfry
‘ is erected for them at a small Distance
‘ from the Church. There are said to
‘ be as many Pillars and Pilasters as
‘ Hours in the Year; Windows as
‘ Days; Doors as Weeks; and Gates
‘ as Months. There is likewise one of
‘ the largest, and most lofty *Organs* in
‘ *England*. The *Bishop’s* Palace, and
‘ the *Dean’s* House, are very ancient
Fabrics.

‘ Fabrics. The Tower and Spire were
 ‘ added after the Church was finished.
 ‘ There is a Fair always kept in the
 ‘ Close every *Whitsun* Holidays.

‘ The next *Cathedral* we went to
 ‘ was *Exeter*, which, though it is
 ‘ said to be 400 Years in Building, is
 ‘ so regular, that it seems to be the
 ‘ Work of one Person. It is a most
 ‘ noble Piece of *Gothic* Architecture,
 ‘ vaulted throughout, and is 300 Feet
 ‘ in Length, and 75 in Breadth ; has a
 ‘ Ring of ten Bells, reckoned to be
 ‘ the largest in this Kingdom ; and an
 ‘ *Organ*, the biggest Pipe of which is
 ‘ fifteen Inches Diameter, which is
 ‘ two Inches larger than that of the ce-
 ‘ lebrated *Organ* at *Ulm*, in *Germany*,
 ‘ and will hold a *Tun* of Liquor ; many
 ‘ of the Pipes, being too heavy to be
 ‘ contain’d within the *Organ-Case*, are
 ‘ placed in Pillars of the Arch on each
 ‘ Side the *Organ-Loft* *. The City

* The Reverend Mr. *Ray*, in his Travels,
 says the largest *Organ* he ever saw, was that at
Lucern, (in *Switzerland*) into the Hollow of the
 greater *Pipes* of which a Man might very well
 creep. Page 366.

‘ contains

‘ contains 15 Parish-Churches, and its
‘ Situation is so pleasant and convenient
‘ for Trade, that it occasions a great
‘ Resort both of Gentry, Merchants,
‘ and Mechanics; particularly for that
‘ Branch of Woollen Manufactory call-
‘ ed *Serges*, and such-like Stuffs, which
‘ they export in vast Quantities. On the
‘ *North* Side, there remains a Castle fa-
‘ mous for its Antiquity, which com-
‘ mandeth the whole City, having a
‘ delightful Prospect to the Sea, and all
‘ round the Country for many Miles.
‘ It is said to have been built by some of
‘ the Kings of the *West-Saxons* for their
‘ Place of Residence; but a great Part
‘ of the Buildings is much decayed,
‘ though the Assizes, Quarter Sessions,
‘ and County Court, are still kept there.

‘ From *Exeter* we went to *Bristol*, a
‘ large, populous, and great Trading
‘ City; where is a handsome Stone-
‘ Bridge with Houses on both Sides,
‘ making a Street like that of *London-*
‘ *Bridge*, but nothing near so broad.
‘ There is likewise a most convenient
‘ *Key*, which extends itself to two of
‘ the most principal Parts of the City,
‘ in Form of a V, and is look’d upon
‘ to

' to be one of the finest in *Europe*.
 ' *Queen's-Square* is a delightful Place,
 ' with a Statue of King *William* the
 ' *Ild*, on Horseback, in the Middle,
 ' which cost near 350l. The *Cathe-*
 ' *dral* seems to be not so elegant as
 ' many others, though we had but lit-
 ' tle Time to examine it; but the *Mer-*
 ' *chants* Hall is a very commodious
 ' Structure, neatly adorn'd and fur-
 ' nished.

' From thence we set out for *Glou-*
 ' *cester*, and saw that noble *Cathedral*,
 ' built in 1047. The Tower is very
 ' stately, justly admired for its rare
 ' Workmanship, and extraordinary Set
 ' of Bells, the greatest of which weighs
 ' 6000lb *. The Body of that Church
 ' is very plain, and looks extremely
 ' heavy, the Pillars being immensely
 ' large, but the *Choir* is elegant, beyond
 ' Conception: The Cloisters are like-
 ' wise exceedingly curious, adorned
 ' with fine Ceilings and other Orna-
 ' ments. King *Edward* the *Ild* †,

(who

* The largest Bell at *Exeter* is just 100 lb.
 Weight heavier than that.

† The *South* Isle was rebuilt by the Offerings
 which devout People made at his Shrine, and

L

were

‘ (who was most inhumanly murder’d
 ‘ at *Berkley Castle*, *October 13, 1327*) lies
 ‘ buried there in an *Alabaster Tomb*;
 ‘ as doth also *Robert Cort-hose*, or
 ‘ *Short-hose*, Son of *William* the Con-
 ‘ queror, and Duke of *Normandy*, be-
 ‘ fore the *High-Altar*, in the Midst
 ‘ of the Church, in a wooden Tomb,
 ‘ with his Coat of Arms painted, and
 ‘ upon it his Effigies, in *Irish Oak*,
 ‘ cross’d-legg’d, like a *Jerusalem*
 ‘ Knight. In that *Cathedral* is a Whis-
 ‘ pering-Gallery like that at *St. Paul’s*,
 ‘ in *London*.

‘ The City was formerly furrounded
 ‘ with strong Walls and Works; but
 ‘ for the Inhabitants obstinate Opposi-
 ‘ tion to King *Charles* the Ist, they have
 ‘ since been demolished; as also were
 ‘ five of the Parish-Churches, at the
 ‘ Time of its being besieged by the
 ‘ *Royalists*. There are several Hospi-
 ‘ tals, Schools, &c. both for teaching
 ‘ and maintaining the Poor of both
 ‘ Sexes, as well young as old.

were so large, that, ’tis said, if they had been all
 expended on the Church, it might have been
 built from the Ground, so great a Respect was
 paid to the Memory of that injur’d Prince.

◦ The

' The *Cathedral* at *Hereford*, which
 ' was built in King *William* the Con-
 ' queror's Reign, (though some Histo-
 ' rians date the Rebuilding of it, not till
 ' King *Henry* the 1st Time; and others,
 ' about the Year 1079) has a very neat
 ' Spire, and is a beautiful and majestic
 ' Fabric, adorn'd with divers Monu-
 ' ments of ancient Prelates and Abbots.
 ' There is at that Church a Custom
 ' which I never heard of at any other
 ' *Cathedral*, which is, that every One
 ' of the *Singing Gentlemen* are in Or-
 ' ders, and dine in Common, as at our
 ' Colleges. In the *Vicars* Hall, in a
 ' Gallery over the West Door, is a
 ' handsome *Organ* for the private Use
 ' of the *Vicars*. Though the City lies
 ' low, yet the *Bishop's* Palace, the *Dig-*
 ' *nitaries* Houses, and those of the
 ' *Vicars*, are pleasantly situated. At
 ' that *Cathedral*, and at *Gloucester*, as
 ' well as at some others where I have
 ' been, they always *chaunt* the *Service*
 ' without the *Organ*, every *Wednesday*
 ' and *Friday*, which gives the *Organists*
 ' an Opportunity of attending their
 ' Scholars out of Town.

‘ From *Hereford* we had an agree-
 ‘ able Journey to *Worcester*, which is
 ‘ a pretty, large, and pleasant City,
 ‘ wherein are 12 Parish-Churches, be-
 ‘ sides the *Cathedral*, which, though
 ‘ plain, is a capacious Building. King
 ‘ *John* (who granted *Magna Charta*, or
 ‘ the Great *Charter* of the Liberties of
 ‘ the Nation, to the Barons, or chief
 ‘ Lords of *England*, in the Meadow
 ‘ called *Rumney-Mead*, or *Runnemead*,
 ‘ between *Egham* and *Windsor*, June
 ‘ the 5th, 1215, and was Father to
 ‘ King *Henry* the IIIrd) lies buried there
 ‘ in a Tomb of white Marble, as also
 ‘ Prince *Artbur*, eldest Son to King
 ‘ *Henry* the VIIth, in a Tomb of
 ‘ *Jett* *, with these Lines on his Mo-
 ‘ nument:’ “ Here lyeth buried Prynce
 “ Arthure, the first begotten Son of the
 “ righte renowned Kinge Henry the
 “ Seventhe, whiche noble Prynce de-
 “ parted out of this transytory Lyfe, in
 “ the Castle of Ludlowe, in the Seven-
 “ tennth Yere of his Fathers Raygne,
 “ and in the Yere of oure Lorde God,

* A hard, brittle Stone, that, when polished, is
 of a most curious Black Colour.

“ On

“ On Thousand Five Hundred and
 “ Two *.” ‘ ’Twas in that City the
 ‘ fatal Battle was fought in 1651, that
 ‘ forced King *Charles* the Ild to quit
 ‘ the Kingdom, after he had secreted
 ‘ himself for the Space of six Weeks.

‘ I shall send you a compleat Ac-
 ‘ count of the Noblemen’s Seats, and
 ‘ the other Curiosities we met with
 ‘ when I get to *Oxford* again, and shall
 ‘ conclude this Letter with some *Witti-*
 ‘ *cisms* which we collected in our Tra-
 ‘ vels, for your present Amusement.

‘ At one of the *Cathedrals* where we
 ‘ were, One of the *Vicars* attempted to
 ‘ sing an *Anthem*, taken out of the 104th
 ‘ *Psalms*, at the 33d *Verse*, which begins,
 ‘ *I will sing*, &c. when a Gentleman
 ‘ whispered the *Residentiary* who sat
 ‘ next him, saying, *he thought the Man*
 ‘ *ought to be ashamed to tell such a Lie in*
 ‘ *the Church*: At the same Time ano-
 ‘ ther Person pulled the Singer by the
 ‘ Sleeve of his *Surplice*, and told him,
 ‘ *he had better let it alone*. At another
 ‘ *Choir*, a Fellow, who had a most abo-
 ‘ minable Way of Singing, began a *Solo*

* He died at 17 or 18 Years of Age.

in an *Anthem*, thus, in a very *affected*
 and *affecting* Manner, and sadly thro'
 the Nose ; *Amang they Gads theare is*
nan lick they, O Lord : Theare is nat
*owen that can duu as thou duuist **.
 (Psalms)

* This vicious Pronunciation puts me in Mind of the *Lieutenant* in *Roderick Random*, (Vol. the Ild, Page 199) who pretended to sing the following Song out of Mr. *Milton's Comus*, set by Dr. *Arne*.

“ Would you task the Moon-ty'd Hair,
 “ To yon flagrant Beau repair ;
 “ Where waving with the popling Vow,
 “ The bantling Fine will shelter you, &c.”

The Original is thus :

Would you taste the Noon-Tide Air ?
To yon fragrant Bow'r repair ;
Where woven with the Poplar Bough,
The mantling Vine will shelter you, &c.

That Players and Singers upon the Stage, should be so particularly careful as they are in speaking their Words properly, and yet that the Members of God's House should be so negligent in that Point, is certainly very unaccountable. Signior *Tosi*, a famous Teacher, and Composer of *Music*, gives this necessary Caution to Singers. *Besides the Pronunciation, Care should be taken that the Words be uttered in such a Manner, without any Affectation, that they be distinctly understood, and no one Syllable be lost ; for if they are not distinguished, the Singer deprives*
 the

‘ (*Psalm 86, Verse the 8th*) when a
 ‘ young Spark spoke, just loud enough
 ‘ to be heard, *No! nar theare is nar*
 ‘ *lick they : Nar is theare own that can*
 ‘ *sing so bad as thou duuist.* At another
 ‘ Cathedral one of the Lay-Vicars, in-
 ‘ stead of saying (at the latter End of
 ‘ the four first Verses of the *Litany*)
 ‘ *Have Mercy upon us miserable Sinners,*
 ‘ said, *Have Mercy upon us miserable*
 ‘ *Singers **. The same Person at-
 ‘ tempted to sing, *I was glad when they*

the Hearer of the greatest Part of that Delight
which vocal Musick conveys by Means of the Words.
For, if the Words are not heard, so as to be under-
stood, there will be no great Difference between a
Human Voice and a Hautboy. This Defect, tho’
one of the greatest, is now-a-days more than com-
mon, to the greatest Disgrace of the Professors and
the Profession ; and yet they ought to know, that the
Words only give the Preference to a Singer above an
Instrumental Performer, admitting them to be of
equal Judgment and Knowledge. See his Observa-
tions on the Florid Song, Page 58. This Book
contains many useful Remarks.

* A Clerk who had been somewhat ill-us’d by
 the Singers of his Parish, happen’d to make a
 Mistake (not unlikely for the Purpose) in read-
 ing the 6th *Verse* of the 1st Psalm ; when, instead
 of saying, *neither the Sinners in the Congregation*
of the Righteous, read, neither the Singers in the
Congregation of the Righteous.

' *said unto me, &c.* (the CXXII^d
 ' *Psalms*) but began it in a most dolo-
 ' rous Manner ; upon which, an arch
 ' Wag spoke to him, and told him, he
 ' fancied he meant *sad*, not *glad*. One
 ' of the Singers in that *Choir* quaver'd
 ' out all the *Amens*, and the End of
 ' every Sentence, just like a *Post-Boy*
 ' blowing his Horn * : And another
 ' of

* This Practice is but too common, even
 now, at many *Cathedrals* ; but I appeal to the
 Judgment of any discreet Person whatever, whe-
 ther there is the least Shadow of *Devotion* in that
 Manner of *Chanting* the *Prayers*, &c. as all must
 allow it to be *Sound without Sense* : Nay, so far
 from it, that I verily believe it was one of
 the principal Reasons why the present worthy
Dean of Worcester abolished the *Chanting* of the
Liturgy ; so that it is now read in the *Parochial*
Way there, as well as at some other *Cathedrals*.

Indeed it's a great Rarity to meet with any
 one, who has an agreeable Voice, that does not
 contrive some such Method as this to shew it :
 But, as we say, *There's a Time for all Things*.

I knew a Lady who had a beautiful white
 Hand, and generally wore several valuable Rings,
 that whenever she was in Company, always
 feigned having the Tooth Ach, and was conti-
 nually spreading it over her Cheek, on Purpose
 to display them to the greatest Advantage. 'Tis
 pretty much the same with respect to Persons en-
 dued with the Talent of Talking well ; who, in
 Order to shew their Eloquence, commonly en-
 gross

' of them began an *Antbem*, (taken out
 ' of the XXth *Pſalm*) *We will rejoice*,
 ' &c. with a Sort of a shivering *Shake*,
 ' *We-be-be-* like a Horſe neighing.
 ' There was likewise a very *wonderful*
 ' *Genius*, who was bellowing out, like
 ' a *Town-Bull*; *As for Singers, they ſhall*
 ' *be conſumed out of the Earth*:
 ' (*Pſalm CIVth*, laſt *Verſe*,) when a
 ' Perſon, in a loud *Whiſper*, ſaid, *It's*
 ' *no Matter how ſoon, if they are no bet-*
 ' *ter Singers than yourſelf, for I'm ſure*
 ' *it will be no Loſs to the Community*.
 ' We obſerv'd at one or two of the *Ca-*
 ' *thedrals*, that the *Creed*, *Lord's Prayer*,
 ' and the *Reſponſes*, were left to the
 ' Lads * ; ſo that I ſuppoſe thoſe Gen-
 tlemen

groſs the whole *Converſation* to themſelves.
 Thus natural is it for People poſſeſs'd of any
 Beauties, or Perfections, to take all Occaſions of
 ſhewing them.

* I have often been ſurprised to ſee at ſome
 Pariſh-Churches, ſcarcely any of the Congrega-
 tion join in ſeveral Parts of the *Service*, though
 they are ordered by the *Rubric* ſo to do: Nay,
 what is more extraordinary, I was once at a
 Church where there was a very numerous and
 genteel Audience, and a vaſt Number of *Charity*
 Children of both Sexes, and yet, neither the
 People, or the Children, even ſo much as at-

‘ tlemen think it enough for them to
‘ *sing Praises* unto G O D, without
‘ *praying* to him. This presently brought
‘ to my Remembrance the following
‘ Satirical Line in Dr. *Garth's Dispensary*.
‘ *sary*.

*And leave to tatter'd Crape, the Drudgery of
Pray'r.*

' In short, to see the irreverent Beha-
 ' viour of the *Singers* at two or three
 ' *Cathedrals* where we went, many of
 ' them not shewing the least Regard to
 ' the Sacredness of those Places, and the
 ' Solemnity of the Worship ; some not
 ' singing at all, and others, as if they
 ' had rather let it alone, * must *not*
 ' *only*

tempted to say the *Creed*, *Lord's Prayer*, or any of the *Responses*; but left them entirely to the *Minister*.

Such Persons are not much unlike a thoughtless Fellow, that was in a violent Storm at Sea; who upon being asked why he did not pray with the rest of the People, as the Ship would certainly be cast away; answered, *It is no Concern of mine, the Captain must look to that; for I am only a Passenger.*

* As the Reason of many of those Gentlemen's not Singing, may proceed from a mistaken Notion, that it is hurtful to them; Dr. *Andry*, an eminent Physician, assures us, *that Singing is a*

‘ only give great and just Offence to those
 ‘ who attend Divine Service, but also
 ‘ much Grief and Disturbance, as they
 ‘ seem to have entirely forgot the Apo-
 ‘ stle St. Paul’s Admonition: (1st Co-
 ‘ rinthians, XIVth Chap. last Verse,)
 ‘ Let all Things be done decently, and in
 ‘ Order. The Indifference with which
 ‘ those People perform their Duty; ex-
 ‘ actly agrees with what the late famous
 ‘ Mr. Morley, (one of the Gentlemen of
 ‘ the Chapel Royal to Queen Elizabeth,
 ‘ in his *Introduction to Practical Music*,
 ‘ says, Page 179 ;) who, after com-
 ‘ plaining of the wretched Taste in
 ‘ which some of the Singers at that

most healthful Exercise. Without Dispute, Sing-
 ers have the greatest Encouragement for per-
 forming their *Duty* well, that can possibly be ;
 for if a Person sings an *Anthem*, or any Piece of
Music, no Body asks who compos’d it, or who
 play’d it, but they have all the Reputation; not-
 withstanding the Composer had fifty Times the
 Trouble in setting it, to what they have in sing-
 ing it, and consequently deserves much more
 Praise: Just like a fine House, which the Owner
 has the whole Credit of, and not the *Architect*;
 or the People who built it. Now it is not so
 with Regard to other Productions, for if any
 Author publishes a Book, he has the sole Honour
 of it, and not the Folks that read it, let them read
 in ever so fine a Taste.

“Time:

‘ Time us’d to perform the *Anthems* and
 ‘ *Services*, concludes thus : *But this,*
 ‘ *for the most Part, you shall find amongst*
 ‘ *them, that let them continue never so*
 ‘ *long in the Church, yea, though it were*
 ‘ *twentie Years, they will never study to*
 ‘ *sing better than they did the first Day*
 ‘ *of their Preferment to that Place ; so*
 ‘ *that it seems, that having obtained the*
 ‘ *Living which they sought for, they*
 ‘ *have little or no Care at all, either of*
 ‘ *their own Credit, or well discharging*
 ‘ *of that Dutie, whereby they have their*
 ‘ *Maintenance* *.

‘ There was a very uncommon Af-
 ‘ fair happen’d at one of the *Cathedrals*
 ‘ while we were there ; the *Organist*
 ‘ being dead, a young Gentleman, an
 ‘ exceeding good Performer, was play-
 ‘ ing the *Organ* upon Approbation ; the
 ‘ *Dean* being then at Church : Three
 ‘ of the *Vicars* were to sing the *Anthem* ;

* The Reverend Mr. Mudge, before quoted,
 has the following Words.

Is it not monstrously indecent and disproportioned,
that a trifling Song shall be conducted to the Mind
upon the Wings of a thousand pretty Graces, when
at the same Time the Musick of the Church, in-
stead of ennobling the Divine Praises, shall dishonour
them, and make them ridiculous ? Page 249.

‘ who

' who try'd all Manner of Pranks to put
 ' the young Gentleman out, but with-
 ' out Success: However, one of the
 ' *Vicars* being to sing a *Verse* by him-
 ' self, and not coming in after the
 ' *Organ* had play'd what is call'd the
 ' *Ritornello*, he began it again, and
 ' when he came to the End, the *Vicar*
 ' not beginning his Part, the young
 ' Gentleman got off his Seat, left the
 ' *Organ*, and looking over the Gallery,
 ' call'd out, *Pray Sir, don't you chuse to*
 ' *sing that Solo?* then went to the *Organ*
 ' again, and play'd the *Ritornello* once
 ' more, when *Sir* (fearing the Plot
 ' should be discover'd) was pleas'd to
 ' go through the *Verse* pretty well.
 ' Upon Enquiry, we found the Reason
 ' of all this Drollery, was, because the
 ' *Vicars* were determin'd he should not
 ' be chose, and so acted thus, in Order
 ' to make the *Dean* believe the young
 ' Gentleman was incapable of perform-
 ' ing the *Duty*, which had the desir'd
 ' Effect; for I've heard since that he
 ' was not elected *. Thus an *Organist*
 ' may

* This was not quite so bad a Trick, as my
 Friend *Alcock* (formerly *Organist* of *Plymouth*, af-
 terwards

‘ may perform as well as *St. Cæcilia*,
 ‘ and yet, if the Singers have not a Mind
 ‘ to

terwards of *Reading*, and now of our *Cathedral* at *Lichfield*) was serv’d, as he himself has often aver’d to me. The Story is this : There being a Vacancy for an *Organist* at *Salisbury*, about thirteen Years since, my Friend and four others, stood Candidates for the Place; each of them play’d a Week, and were all reckon’d very good Performers: But the first Day my Friend perform’d the *Duty*, after Church he play’d an *Ex tempore Voluntary*, in Order to shew the *Organ*, which as soon as he had finish’d, the whole Body of *Vicars* very obligingly came to him, took him by the Hand, and thank’d him, saying it was the best *Voluntary* they ever heard in their Lives; though he was not in the least acquainted with any one of them, nor did he know one single Person in or near the City : Besides this, they went to the *Bishop*, *Dean*, and all the *Canons* that were there, and begg’d the Favour of them to chuse him *Organist*, assuring them that they really thought him the most deserving Person. In Consequence of which, the *Dean* told my Friend that he might certainly depend on his Interest, and did not at all doubt his being elected. But very unluckily for my Friend, a young Man, who was *Organist* to one of the Parish-Churches in *Bristol*, by the Recommendation of some Gentlemen there, procur’d a Letter from the *Bishop* of that Diocese, to the *Dean*, by which, and tickling the Ears of the *Dean’s* two Maiden Daughters with a few *Scotch* Tunes, he got himself chose: The *Dean’s* Excuse for this ungenerous Proceeding, was, that he was under great
 Obligations

‘ to keep with the *Organ*, it is impos-
 ‘ sible for him to play with them: So
 ‘ the best Groom in the World, *may*
 ‘ lead a Horse to Water, and yet neither
 ‘ he, nor twelve others (as the Proverb
 ‘ is) can make him drink. But accord-
 ‘ ing to the old Saying, *Birds that can*
 ‘ *Sing, and won’t Sing, should be made*
 ‘ *to Sing.* The rest of our Observations
 ‘ must be reserv’d for the Subject of my
 ‘ next Letters, and therefore I shall now
 ‘ subscribe myself,

‘ *Your ever-dutiful Son,*

‘ THOMAS BROWN.’

Obligations to his *Lordship*, and I suppose was in earnest Expectation of some others hereafter. However, the Gentlemen of *Salisbury*, to shew their Disapprobation of such shameful Usage, as soon as they heard of the *Dean’s* Design, chose one of the Candidates *Organist* of *St. Thomas’s* Church, and a *Governess* of one of the Boarding Schools, engag’d him to teach her young Ladies *Music*; both which heretofore always belonged to the *Organist* of the *Cathedral*. Thus we find, *Many Things fall out betwixt the Cup and the Lip.*



C H A P. - XXIX.

Further Remarks on the Conduct of some of the Members at the Cathedrals before-mentioned; which, probably, many of my Readers may not think very entertaining.

‘ *Honoured Mother,*

‘ **H**AVING at present a few leisure
 ‘ **H**ours upon my Hands, I shall,
 ‘ with the utmost Pleasure, transmit
 ‘ you a farther Account of our Remarks
 ‘ concerning the *Cathedrals* we visited.
 ‘ We were at another *Cathedral* where
 ‘ the *Sub-chanter*, when any Strangers
 ‘ came to Church, pretended to sing
 ‘ the *Bass* Part of an *Anthem*, which
 ‘ begins, *The Ways of Zion do mourn**,
 ‘ with one of the Boys, and, God knows,
 ‘ he sung it *mournfully* enough in Con-
 ‘ science; for it was neither in *Time*
 ‘ nor in *Tune*†, though this was the
 ‘ only

* The Lamentations of *Jeremiah*, Chap. the 1st, *Verse* the 4th.

† “ Though a Man has the best Voice in the
 “ World, (says a late famous *Italian* Master,) he
 “ had

‘ only *Anthem*, we were told, he ever
 ‘ aimed at, and although, if you’d be-
 ‘ lieve him, he wou’d persuade you he
 ‘ was as great a Proficient in *Music*, as
 ‘ any Master under the Sun, yet several
 ‘ of the *Singing-Men* protested to us,
 ‘ that he did not know one *Note* from
 ‘ another *; like a Gentleman that
 ‘ professed

“ had better be silent with it, than, by singing
 “ out of *Tune*, make himself ridiculous to any
 “ judicious Company.” *Vide Signior Pietro*
Reggio’s Art of Singing. Printed 1677.

* ‘Tis a great Mistake (says the Reverend Dr.
Thomas Burnet, in the *Preface* to his *Sacred*
Theory of the Earth) to think that every Sort of
Learning makes a Man a competent Judge of Na-
tural Speculations, and ‘tis as great a Mistake, to
 think that every Sort of Learning makes a Man
 a competent Judge of *Music*. Thus *Virgil*, in
 his VIIIth *Eclogue*, Line the 63d, tells us,—*Non*
omnia possumus omnes, i. e. *With different Talents*
form’d, we variously excel. Or, as the late Learned
 and Reverend Dr. *Trapp* thinks it ought to be
 translated, *Every one in his Way*. Altho’ the Re-
 verend Mr. *Joseph Warton*, in his Translation of
 that Prince of Poets, construes it thus, *Not all in*
all excel. See his *Virgil*, in four Volumes, publish-
 ed about five Years ago. So what the faceti-
 ous Ben. *Jonson* said upon a like Occasion,
That to judge of Poets, is only the Faculty of
Poets, and not of all Poets, but the best, holds
 good in Regard to *Musicians*. Though there
 are some People, whose Notions seem to
 correspond

' professed himself a great *Virtuoso* in
 ' Bells, who being ask'd, how many
 ' Bells were ringing, counted 'em thus,
 ' 1, 2, 3, 4, and 5. You must know,
 ' the *Sub-chanter* in some *Cathedrals*, is
 ' the Head of the *Vicars*, and therefore
 ' ought certainly to be an exceeding
 ' good Judge of *Music*, and likewise
 ' capable of performing his own Part
 ' extremely well, or he will doubtless
 ' be a very improper Person to direct
 ' those who are so unhappy as to be un-
 ' der him, especially if they have any
 ' Knowledge themselves in that *Science*.
 ' In short, the Success of all those *Choirs*
 ' depend upon his Judgment, in chu-
 ' sing such *Anthems* and *Services* as are
 ' most proper for the Voices then pre-
 ' sent.

correspond with what the *Poet* advises in the following Couplet ;

" Boldly to every Thing pretend,
 " And Men your Talents shall commend."
Gay's XIVth Fable, 1st Book.

Thus many People, by what is improperly
 term'd a *Modest-Assurance*, acquire the Denomi-
 nation of being great Wits, as the Footman told
Gil Blas: *If thou hast a Mind to shine, give the*
Rein to thy Vivacity, and indifferently risk every
Thing

‘ sent *. Indeed it must be allowed
‘ that the Skill of the *Organists* at Ca-
‘ *thedrals,*

‘ *thedrals*, might be of great Efficacy
 ‘ towards the Advancement of *Church-*
 ‘ *Music*, if they had the Liberty of ma-
 ‘ king Use of their Understanding,
 ‘ which is not the Case in all *Choirs* * ;
 ‘ to prove this Assertion, I shall produce
 ‘ only one or two Instances. A late

Memorandums of the Number of Voices each *Anthem* consisted of, and what Kind of Voices they required, in a printed Book that contains the Words of the *Anthems* perform’d at the said *Chapel-Royal*, amounting to upwards of 187, which Book I have now in my Possession.

* An Author, before quoted, speaking of the present Mismanagement in *Cathedrals*, and how much it might be in the Power of the *Organists* to reform our *Church-Music*, says, “ No one
 “ knows or considers what untoward People
 “ the *Organist* has to deal with ; or what an
 “ awkward Situation he is in between the ****
 “ and the Singers.” Again, after making several very severe Reflections, concerning the ill Choice of the Singing Men and Boys, which I don’t chuse to rehearse, for Fear of giving Umbrage to the Managers of those Places, he observes, by Way of Conclusion, “ how little it is
 “ in the Power of the *Organist* to effect any
 “ Thing without the Concurrence not only of
 “ his Governor, but of his Brethren of the Choir
 “ also ; and how little Reason he has to expect
 “ the Concurrence of either.” *Vide* Remarks on Mr. *Avison*’s Essay on *Musical Expression*, Pages 94, and 99.

‘ Sub-

‘ *Sub-Dean*, who never learnt a *Note* of
 ‘ *Music* in his Life, wou’d even direct
 ‘ the *Organist* what *Stops* to play, and
 ‘ what *Chaunts* ; and insisted upon his
 ‘ playing in the *Verses*, when seven or
 ‘ eight bawling Men and Boys were
 ‘ concern’d, the same single *Stop* only,
 ‘ (tho’ half the *Pipes* were choak’d up
 ‘ with Dust) as was made Use of to a
 ‘ *Solo Anthem*, sung by the softest Voice
 ‘ in the Choir * ; now nothing cou’d be
 ‘ a grosser Absurdity, nor more contrary
 ‘ to the establish’d Practice of all *Cathe-*
 ‘ *drals*, than this.

‘ It were well if all the ill Conse-
 ‘ quences of Power, being invested in
 ‘ the Hands of unexperienc’d Persons,
 ‘ ended here ; but I’m afraid it has been

* I’ve heard of *Singers* who have perform’d in
 a large *Play-House*, which has been crowded with
 People ; and whom twenty or thirty *Instruments*
 have accompanied ; that when they sung an
Anthem at any *Cathedral*, wou’d insist on the *Or-*
ganist’s playing the *Stop-Diapason* only, which
 is no other than a soft *German-Flute*. This I’m
 very clear in, that I can produce a *Cock-Sparrow*,
 which shall *chirp* much louder than three or four
 such *Stops*, even when they are perfectly well in
 Order.

‘ the

‘ the Loss of many a Battle*, and many
 ‘ a *Ship* : However, if this Gentleman
 ‘ wanted to *shew his Voice* to the greatest
 ‘ Advantage, which I presume was the
 ‘ Case, he had better have sung without
 ‘ any *Organ* at all, as they do in the
 ‘ *Pope’s Chapel at Rome*; which certainly
 ‘ is the only Way of hearing the Voices
 ‘ and *Harmony* to Perfection, and in
 ‘ which Manner I have heard many

* I once saw a *Lieutenant*, who was not more
 than fifteen Years of Age, in the Absence of his
 superior Officer, exercising some Soldiers, and
 Recruits ; when instead of hallooing out with a
Stentorian Voice, FIRE, he squeek’d out, (in
Alamire in Alt) FAIR, a Word, I imagine, he
 was much more familiar with than the former :
 However, he was from that Time christen’d, by
 the Boys of the Town, Captain FAIR. But
 still, after what I’ve advanc’d, I must needs say,
 in Defence of our *Puny Spark*, that there really
 is something very dreadful in the Word FIRE,
 and I believe there are many young Gentlemen
abundantly more terrify’d at the one than the other.

As probably some of our young *Officers* are less
 expert in their *Manual-Exercise* than even the
 Soldiers themselves, to such the following Sen-
 timents, which a Gentleman sent to his Friend
 in the Army, may not be unprofitable. See an
Occasional Letter in the *Universal Magazine*. Vol.
 VIIth, Page 39. where are these Words : “ He
 “ cannot be a fit Man to command, who knows not
 “ the Duty of those that are to obey him.”

‘ *Services*

* *Services and Anthems* perform'd, with
 * inexpressible Pleasure.

‘ At a College in the University of
 ‘ *Cambridge*, the *Organist* there (who
 ‘ has a most incomparable Finger, and
 ‘ is withal a very good Master of *Music*)
 ‘ is obliged to play for his *Voluntaries*,
 ‘ only *Corelli's* Works, all of which are
 ‘ *fiddled* at almost every Tavern and
 ‘ Alehouse, and even all the Playhouses
 ‘ in the Nation. But notwithstanding
 ‘ all the *Commands, Orders, and Direc-*
 ‘ *tions*, which may be given to *Organists*,
 ‘ much even then must be left to their
 ‘ own Discretion, as in this Case, there
 ‘ being several *Movements* in *Corelli's*
 ‘ *Music*, that are full as *light* as any *Jig*,
 ‘ *Hornpipe*, or *Country Dance*; which,
 ‘ in all Likelihood, might not be ex-
 ‘ cepted by that Reverend *Dictator*.
 ‘ *Quære*, if this *Divine* would like to
 ‘ have the *Visitor* of his College oblige
 ‘ him to preach *Archbishop Tillotson's*,
 ‘ *Dr. Barrow's*, *Dr. South's*, *Dr. Clark's*,
 ‘ or any other's Sermons, instead of his
 ‘ own, tho' perhaps infinitely better * ?
 but

* I very much question whether that *Genera-*
lissimo would have condescended to that, or per-
 haps

‘ but it is more than probable this Gentleman may do this, only in Order to exercise his Authority over the *Organist* *. ’Tis remark’d of the famous Dr. *Aldrich*, the present *Dean* of *Christ-Church*, in our University, who is suppos’d to understand *Music* as well as most Masters, (as indeed he does almost all the *Sciences*, besides several *Arts*, such as *Architecture*, *Painting*, &c.) that he never directs the *Organist* of his College in any one Particular : And really I think

haps any other more reasonable Injunction ; for it frequently happens, that they who *command* most imperiously, generally *obey* most unwillingly : Instances of this Kind are but too numerous, for any one to doubt the Validity of what is here asserted.

* *Ambition to rule*, (says a distinguish’d Writer) *is more vehement than Malice to revenge*. But what was the discerning Mr. *Pope*’s Opinion ?

“ A Wit’s a Feather, and a *Chief* a Rod ;

“ An honest Man’s the noblest Work of God.”

Vide his IVth *Ethic Epistle*, Line 237.

Plutarch tells us, it was a civil Reprehension of a Fiddler, to King *Philip*, who disputed with him about his playing : *God forbid!* said he, *that your Majesty should be so unhappy as to understand a Fiddle better than I do.*

‘ that

' that Masters of *Music* have no need to
 ' meet with more Perplexities than they
 ' have formerly done, by the Attain-
 ' ment of the *Science* they profess, which
 ' is generally reckon'd more difficult
 ' to gain a thorough Knowledge of,
 ' than any other whatsoever; be-
 ' sides the Uneasiness which they too
 ' frequently suffer from indifferent Per-
 ' formers, both *Vocal* and *Instrumental*.
 ' I heard a Gentleman protest, that he
 ' learnt seven Languages, *Algebra*, and
 ' the *Mathematicks*, with much greater
 ' Ease than he acquir'd *Music* *.

' We took Notice of one of the Or-
 ' ganists, who had a very *swift Finger*,
 ' but there was no more Connexion in
 ' his *Voluntaries*, than if he had taken a
 ' Stick and ran it up and down the
 ' Keys: Just like the Girl, that took
 ' her Master's *Fiddle*, and drew the
 ' Bow over all the Strings, from the
 ' Bridge, quite to the Nut of the Finger-

* Doubtless it was for some such Reasons as
 those, that the late Dr. *Greene*, who got at least
 500 l. a Year by his Profession, us'd to say, that
 he wou'd sooner bring his Son up to be a Cobbler,
 or a Chimney-Sweeper, than to *Music*.

M

' Board,

‘ Board, yet cou’d not find out where
‘ the Tune lay *.

‘ In one of the Cities we stay’d above
‘ a Fortnight, because my *Chum*, Mr.

* I wish this *Oxford* Scholar, notwithstanding his great Sagacity, was not *more Nice than Wise*, at least he appears to be very censorious; for though I cannot pretend to contradict what is advanced, concerning those *Choirs* he has described, it being long before my Remembrance; yet, if one may be able to judge by the different Behaviour of the Members of those *Cathedrals* he mentions, as well as all those wherever I have been lately, I should presently conclude that he was certainly prejudiced by some Means or other. Indeed I must confess, that within these last forty Years, *Music* has been much more encouraged, and hath met with greater Advantages (chiefly from Foreigners coming to reside in *England*) than it did for above a hundred Years before; so that considering this, it is really no Wonder that we see such a visible Alteration, *for the better*, at these Places of Worship: Not that there have been wanting Persons, even within these few Years, who have expressed their Dislike to *Cathedral Duty* in very strong Terms, as may be seen by consulting the *London Magazines*, for August, October, and November 1750, and February 1751, and the *Gentleman’s Magazine*, for August 1758. It must be acknowledged, as my Friend *Alcock* observes, (in his *Preface* to the *Old Psalm-Tunes*, published by him about three Years ago) *that if Cathedral-Service is not performed with that Decency and Judgment which it requires, nothing can be more ridiculous or absurd.*

‘ Study

' *Study-Page's* Relations live there; and
 ' as I had been before informed that
 ' the *Organist* of that *Cathedral*, and
 ' the *Singers* were at Enmity *, I was
 ' very desirous to know what it pro-
 ' ceeded from, and upon Enquiry,
 ' found it was chiefly because he voted
 ' for *Members* of *Parliament* contrary
 ' to them: A poor Reason indeed †!
 ' But what is very unaccountable to

* About that Time, as I've been assur'd by se-
 veral ancient People, there subsisted, at divers of
 our *Cathedrals*, Dissentions betwixt the *Orga-*
nists and the *Singers*; the former, it seems, not
 being willing to submit to the inferior Judgment
 of the latter, and they not chusing to condescend
 to be directed by the superior Knowledge of the
Organists: Nay, *Fame* reports, that there were
 Misunderstandings even between the *Bishops* and
Deans of two or three *Cathedrals*, especially at
 One, where, it is said, that upon the *Dean's* re-
 fusing to administer the *Sacrament* to the *Bishop*,
 his *Lordship* excommunicated him. But, it is
 with no small Pleasure, I find, that Affairs at
 those Places are now much more amicably con-
 ducted: For the French *Proverb* is, " *Church-*
men's Contention is the Devil's Harvest."

† ————— To force this,
 Or this Man just to think as thee and I do;
 Impossible! unless Souls, which differ
 Like human Faces, were alike in all.

Rowe's *Tamerlane*.

‘ me, those *Vicars* who are the most
 ‘ clamorous and abusive, are his Ju-
 ‘ niors: However, so many strange
 ‘ Things almost perpetually happen,
 ‘ that it’s in vain to be surprized at any
 ‘ Circumstance, tho’ never so uncom-
 ‘ mon. One Day I chanc’d to meet
 ‘ with one of the *Vicars* at a *Coffee-*
 ‘ *House* in the Town, who was railing
 ‘ bitterly against him, saying: *What a*
 ‘ *sad Fellow* he was; *that he mock’d and*
 ‘ *mimick’d, with his Voice, several of the*
 ‘ *Vicars, and expos’d and burlesqued their*
 ‘ *Manner of Singing; and sometimes*
 ‘ *play’d the Chants, Services, and An-*
 ‘ *thems so fast, that the Choir could not*
 ‘ *articulate half the Words; that he*
 ‘ *play’d full, where he ought not, or so*
 ‘ *loud (in the Verses especially) that the*
 ‘ *softer Voices could not be heard at all;*
 ‘ *no Voices distinctly* * ; and many such
 ‘ frivolous

* Perhaps they were not worth hearing. But
 if, for the future, there should happen to be se-
 veral *excessive fine Voices* at any *Cathedral*, the
 most effectual Method I can recommend, in Or-
 der for their being heard distinctly, (and to which,
 I dare say, no *Organist* will have the least Ob-
 jection) is, to let the *Organ* be silent three Days
 in every Week; by which Means they must in-
 evitably be distinguishable, unless the *Singers* are
extremely

' frivolous and nonsensical Pretences,
 ' which I afterwards found, by asking
 ' some of the most sensible People
 ' of the Town, who scarcely ever
 ' miss Church, to be entirely ground-
 ' less. I had much ado to keep my
 ' Countenance, when he was com-
 ' plaining of the *Organist*, as an unpar-
 ' donable Crime, that he play'd the
 ' *Services* and *Antbems* so extremely ex-
 ' act, that it was just like *Clock-Work*, or
 ' a *Musical Machine*; which, had he
 ' not been one of the most egregious
 ' Asses breathing, he wou'd have known
 ' that what he was condemning, is the
 ' greatest Excellency in a Performer,
 ' that can possibly be *. This shews
 ' how

*extremely bad with Colds, or do not chuse to sing
 at those Times.* This Practice also might be pro-
 ductive of another very useful Purpose, namely,
 that the *Singing Gentlemen* wou'd be more care-
 ful in what Manner they perform their *Parts*,
 having no *Instrument* to hide the Defects.

* *We find some Men, (says a Moralist) who da-
 ring to act the Petty Gods, are curious in nothing
 but the Discovery of other Men's Faults; all their
 Study tends to the sounding of their Neighbour's Con-
 science; they descend to the Depth of their Souls, to
 peep into their Designs, and, prouder than the evil
 Angels, they prie into the Secrets of that Court,*
 M 3 *whereof*

‘ how often Prejudice misleads People,
 ‘ and verifies what the Royal Psalmist
 ‘ says, *Yea, their own Tongues shall make*
 ‘ *them fall ; insomuch that whoso beareth*
 ‘ *them, shall laugh them to scorn* *. Another
 ‘ Thing he urged strongly against
 ‘ the Organist, was, that he never went
 ‘ out to spend an Evening at any of the
 ‘ *Public-Houses*, but kept at Home like
 ‘ a *Hermit* in his Cell † ; and then told
 ‘ me

*whereof GOD hath reserved the Knowledge to him-
 self alone ; although they are ignorant themselves ;
 yet will they judge of other Men's Intentions. Vide
 Le Grand's Man without Passion ; or, the Wise
 Stoick. Discourse the VIIth.*

I would recommend to all such People as those,
 that Part of our Saviour's Sermon, wherein are
 these Words : *Judge not, that ye be not judged.
 For with what Judgment ye judge, ye shall be
 judged. And why beholdest thou the Mote that is
 in thy Brother's Eye, but considerest not the Beam
 that is in thine own Eye ? Or how wilt thou say to
 thy Brother, Let me pull out the Mote out of thine
 Eye ; and behold, a Beam is in thine own Eye.
 Thou Hypocrite, first cast out the Beam out of thine
 own Eye ; and then shall thou see clearly to cast out
 the Mote out of thy Brother's Eye. St. Matthew,
 Chap. vi. the 5 first Verses.*

* *Psalm the lxxvth, Verse the 8th.*

† *It is a fair Step towards Happiness and Vir-
 tue, (says the incomparable Seneca) to delight in
 the Conversation of good and wise Men, and where
 that cannot be had, the next Point is, to keep no
 Company*

me how the *Vicars* were in hopes of
 setting the *Dean* and *Canons* entirely
 against

Company at all. “ Thus Sir *Henry Wotton*, (as
 “ an Author assures us) who had gone on several
 “ Embassies, and was intimate with the greatest
 “ Princes, chose from all to retire ; saying, the
 “ utmost Happiness a Man could attain to, was
 “ to be at Leisure to *be*, and to *do* good ; never
 “ reflecting on his former Years, but with Tears
 “ he would say, *How much Time have I to repent*
 “ *of ! and how little to do it in !*” It was an excel-
 lent Saying of the Elder *Scipio Africanus*, that he
 never was less alone, than when alone. Tho’
 many Reasons may be assign’d why People
 shou’d not wholly sequester themselves from So-
 ciety ; yet the Apostle St. JAMES seems to con-
 sider *Retirement* as a religious Duty, when he
 says, *Pure Religion, and undefiled before God*
and the Father, is this, To visit the Fatherless and
Widows in their Affliction, and to keep himself
 unspotted from the World. See his *Epistle* 1st
Chap. last Verse. “ There is nothing more
 “ strange, says a late Writer, and at the same
 “ Time more common, than for one Man to
 “ judge of another by his own Taste. We hear,
 “ every Day, one Neighbour censuring another
 “ for his Manner of Life ; though No body can
 “ determine which of the Two leads the best,
 “ whilst each of them follows his own In-
 “ clination. We say by a Proverb, *Every Man*
 “ *as he likes* : And whoever lives according to
 “ his own Liking, always lives happy, though,
 “ in his Neighbour’s Eye, he may appear to live
 “ miserably. He who follows his own Inclina-

‘ to do *every Thing* as they pleas’d, be-
 ‘ fore they had done with him, for be-
 ‘ ing so impertinent to them on several
 ‘ Occasions *. “ We have painted him
 “ in every Part of this Country, conti-
 “ nued he, with such lasting Colours,
 “ that, I assure you, will not be rubb’d
 “ out one while : Or, as the vulgar
 “ Phrase is, *We have got his Name*

“ comes us most to pursue.” *Vide* the Duty of
religious Retirement, in the *Devout Christian’s*
Companion, (published by the Reverend Mr.
Warren) Page 183. A Moralist affirms, *That a*
Man may have a thousand Acquaintance, and not a
Friend among them all. If you have one Friend,
continues he, think yourself happy. The Italian
 Proverb is, *è meglio un buon’ amico, che cento pa-*
renti, i. e. A good Friend is worth a hundred Rela-
tions. But the most deplorable Consideration is,
 that if there chance to subsist the least Appearance
 of Friendship betwixt any Persons, there is seldom
 wanting Wretches who try all Means in their
 Power to set them at Variance ; for nothing is so
 great a Mortification to some Folks, as to see
 their Neighbours live sociably with each other.

* There are some People who seem to expect
 that others should behave like *Angels*, while they
 themselves act like D——ls. For my Part, I
 am not so unreasonable as to expect *Perfection* in
 Mankind, this Side the Grave, but am content
 to take Men just as I find ’em, with all their Fail-
 ings ; too well knowing, that I am far from be-
 ing exempt from them myself.

“ up, so that he may lay a Bed ; and
 “ we’ll make him know his Lord God,
 “ from Tom Bull, as the Saying is :
 “ Besides, when he plays any Thing
 “ that shou’d be *slow*, then we sing *fast* ;
 “ and if he plays *fast*, then we sing
 “ *slow* ; so we’re sure to have him every
 “ Way : Then sometimes, we all leave
 “ off, * and let him play by himself,
 “ and complain to the *Residentary*,
 “ that he play’d so bad, we cou’d not
 “ sing to him ; and every now and then
 “ we appoint an *Anthem*, which we
 “ know is not in the *Organ-Books*, and
 “ tell the *Canon*, he wou’d not play it ;
 “ and whenever he *chants* the *Prayers*,
 “ we charge him with *mimicking* some
 “ of us, and confusing us so, that we
 “ don’t know what we are about † ;
 “ by

* How contrary is such Procedure from what
 the inspired *Psalmist* mentions in the XXXth
Psalms, last Verse : *Therefore shall every good*
Man sing of thy Praise without ceasing ; and in
 the next Words, gives us his own pious Resolu-
 tion, as an Example for all others. *O my God,*
I will give Thanks unto thee for ever.

† I have been told of a *Minor-Canon*, that had
 no more Ear than a *Mole*, and yet when the
Singing-man, who attended him at the *Litany-*
Desk,

“ by which you may guess *how we*
 “ *work the Dog.* * Nay, I remember,
 “ once or twice, we let him play all the
 “ *Psalms* entirely thro’ by himself, and
 “ none of us struck one *Note*; (for, at
 “ present, *we all hang together*) nor
 “ wou’d we suffer even any of the Lads
 “ to sing.”

‘ More Shame for ye so to do, said I;
 ‘ thinkest thou, that the *Temple of God*
 ‘ is a proper Place to display your Malice
 ‘ in? Or is it fit that the whole Con-
 ‘ gregation shou’d be disturbed for your
 ‘ Animositics? Depend on it, the *Al-*
 ‘ *mighty* will assuredly vindicate the
 ‘ Honour of his House, by punish-
 ‘ ing ye severely, for these indecent,
 ‘ and unseasonable Levities, altho’ you
 ‘ meet with no Inconveniences from

Desk, gave him the proper Pitch, in Order to
 read these Words, *O Lord deal not with us after*
our Sins; instead of thanking him for his Good-
 Nature, as soon as he came out of the *Choir*,
 treated the *Singing-man* with very opprobrious
 Language, and insisted upon it, that he did it on
 purpose to put him out. This verifies the old
 Saying, *Throw a Crust to a surly Dog and he’ll bite*
you.

* Lord William Burghley us’d to say, *It is a*
base Conquest to triumph where is small Resistance.
 ‘ them

' them at present, *which is greatly to be*
 ' *wonder'd at.* But, certainly continu'd
 ' *I, you forget St. Paul's Admonition,*
 ' *To let all Bitterness, and Wrath, and*
 ' *Anger, and Clamour, and Evil-speaking,*
 ' *be put away from you, with all Malice:*
 ' *And be ye kind one to another, tender-*
 ' *hearted, forgiving one another, even as*
 ' *God, for Christ's Sake, hath forgiven*
 ' *you**. I own, it is a Mystery to me how
 ' you can in Conscience behave so bru-
 ' tishly to one another, when you all
 ' are Members of the same Church †.
 " Phoo,

* *Ephesians, Chap IVth, the two last Verses.*
The Sum of Christianity, says an Author, is,
Give, and forgive; Bear and forbear: A firm
Faith is the best Divinity, a good Life the best Phi-
losophy, a clear Conscience the best Law, Honesty the
best Policy, and Temperance the best Physic.

† Dean Swift's Remark was, *That we have*
just enough Religion to make us hate, but not enough
to make us love one another. The Apostle St.
 PAUL's friendly Advice is, *To let our Modera-*
tion be known unto all Men, (especially those who are
of the Household of Faith) and for this very weighty
 Reason, *Because the LORD is at hand:* As, in-
 deed, *he cannot be far from any one of us,* there be-
 ing but a short Interval betwixt the most youth-
 ful and healthy Person living, and Eternity: *For*
as Death leaves us, so Judgment will find us. The
 late Reverend Mr. Hervey's Thoughts on this aw-
 ful

“ Phoo, reply’d he, never talk about
 “ Conscience, we know better Things
 “ than to mind that, in such Cases as
 “ these; for it’s our Business to make him
 “ appear as odious to the World as we

ful Theme, are so sublime, that a Copy of them cannot be displeasing, at least to the Majority of my Readers. “ Oh! how *thin* is the *Partition* “ between this World and another! How *short* the “ Transition, from Time to Eternity! The Parti- “ tion, nothing more than the Breath in our “ Nostrils; and the Transition may be made, in “ the Twinkling of an Eye. — Poor *Chremy-* “ *lus*, I remember, arose from the Diversion of a “ Card-Table, and dropt into the Dwellings of “ Darkness. — One Night, *Corinna* was all “ Gaiety in her Spirits, all Finery in her Apparel, “ at a magnificent Ball: The next Night, she “ lay pale and stiff, an extended Corpse, and “ ready to be mingled with the mouldering “ Dead. — Young *Atticus* lived to see his ample “ and commodious Seat completed; but not to “ spend one joyous Hour, under the stately “ Roof. The Sashes were hung to admit the “ Day; but the Master’s Eyes are closed in “ Death. The Chambers were furnished to in- “ vite Repose; but their Lord rests in the lower “ Parts of the Earth. The Gardens were plan- “ ned, and a thousand elegant Decorations de- “ signed; but their intended Possessor is gone “ down to the Place of Skulls; gone down to the “ Valley of the Shadow of Death.” *Vide* his *Meditations on the Tombs*, Page 28th, Edition Vth.

“ possibly

“ possibly can, before he has Time to
 “ undeceive People, in regard to what
 “ we have alledged against him; * other-
 “ wise, it may be, they will find out,
 “ that we are more blameable than he :
 “ *Therefore we must keep him down,*
 “ *while he is down ; Revenge is sweet †.*
 “ But if he has a Mind to prevent our
 “ using him thus for the Future, why
 “ don’t he do as we wou’d have him ?
 “ and then he might live as happy as
 “ the Days are long ‡.” ‘ As to liv-
 ‘ ing happy, answered I, I have been
 ‘ told by many People, who have known
 ‘ this *Cathedral* for upwards of forty

* *As we often are incensed without Cause, says
 an Author, so we continue our Anger, lest it should
 appear to our Disgrace, to have begun without Oc-
 casion.*

† ———— *Revenge, at first tho’ sweet,
 Bitter, ere-long, back on itself recoils.*

MILTON.

“ Revenge is but a Frailty incident
 “ To craz’d and sickly Minds ; the poor Content
 “ Of little Souls, unable to surmount
 “ An Injury, too weak to bear Affront.”

OLDHAM.

‡ *Many take a Pride (says an experienced
 Writer) to insult over the Timorous ; and mean and
 low Submissions do but swell them up to a more extra-
 vagant and remorseless Barbarity.*

‘ Years,

‘ Years, that the *Vicars* belonging to
 ‘ this Church, never did yet rightly
 ‘ agree together, therefore it is no new
 ‘ Thing to have Dissentions amongst
 ‘ you ; and, if my Information be true,
 ‘ his immediate Predecessor was used by
 ‘ the *Vicars*, full as bad as he is, which
 ‘ was the Reason of his growing so re-
 ‘ miss in his *Duty* at Church ; and his
 ‘ taking to Drinking in the Manner he
 ‘ did some Years before his Death.
 ‘ Nay, even now, by what I can learn,
 ‘ you wou’d seldom be able to assemble
 ‘ together, if it was not to consult your
 ‘ malevolent Schemes, in Order to pre-
 ‘ judice him in his Business ; to under-
 ‘ mine his Character, or to fret and
 ‘ tease him *, whom you combine
 ‘ against

* *The injuring of their Neighbour, (says a de-
 vout Writer) malicious and spiteful Men are very
 often guilty of ; they will do Things, by which them-
 selves reap no Good, nay, often much Harm, only
 that they may vex and grieve another ; this is a most
 savage, inhuman Humour, thus to take Pleasure in
 the Sadness and Afflictions of others ; and whoever
 harbours it in his Heart, may truly be said to be
 possess’d with a Devil, for it is the Nature only of
 those accursed Spirits to delight in the Miseries of
 Men ; and till that be cast out, they are fit only to
 dwell as the posselt Person did, Mark. Vth, 2d
 Verse,*

' against as a common Enemy ; which
 ' evidently shews that there is very little
 ' *Sincerity*, or *real Friendship* subsisting
 ' between any of ye * ; and tho' you
 ' likewise said, that *at present* all of ye
 ' *hang together* ; yet I find, there are
 ' four or five of the *Vicars* at this Time,
 ' that never go near your *Club* ; (and
 ' 'tis thought the rest of ye will not
 ' continue long united) so that I fancy
 ' *you have ne'er been whipt for Lying.*

' I have, divers Times, heard many
 ' profess'd Judges of *Music*, as well as
 ' several eminent *Organists*, declare,

Verse, among Graves and Tombs, *where there*
are none capable of receiving Afflictions by them. See
 the Old *Whole Duty of Man.* Sunday the Xth.

* One may plainly perceive that our Student
 was not much acquainted with the Manners of
 the Age in which he liv'd, by the Surprize he
 shew'd at the Insincerity of those few People he
 mentions: For 'tis evident from the *Sermons*
 preached at that Time, and from all Historians,
 that Dissimulation was then but too much prac-
 tised ; which, in some Measure, might be occa-
 sioned by the Nation's being distracted by different
Parties and *Interests* ; as may easily be seen, by
 reading the Annals of 1717, and 1718. Nay,
 'tis very observable, that there is scarcely one
 Author, who wrote of *Divinity* or *Morality*, but
 have written upon that Subject.

' that

‘ that nothing can be more difficult
 ‘ than to play to a *Choir* of unskilful, or
 ‘ perverse *Singers*, and it seems reason-
 ‘ able to suppose that it should be so,
 ‘ for it must be morally impossible for
 ‘ any one Person, let him be the finest
 ‘ Performer that can be conceived, to
 ‘ keep with twelve *Singers*, unless they
 ‘ sing exactly together, which, I be-
 ‘ lieve, no one, who has the least Re-
 ‘ gard for Truth, will venture to affirm
 ‘ ever to be the Case ; and therefore, on
 ‘ the other Hand, I shou’d really think
 ‘ it much easier for the *Singers* to keep
 ‘ with the *Organ*, (if they please) as
 ‘ you own yourself that he is so true a
 ‘ *Timeist*, that he plays even like Clock-
 ‘ *Work* *. But what wou’d you, and
 ‘ the rest of your discontented *Brother-*
 ‘ *hood* say, if, when ever any of ye sung
 ‘ wrong, he was to play the *Full-Organ*

* I think it is at the Cathedral of *Peterbo-*
rough, where there is a *wooden Hand* fixt on one
 Side of the *Chair-Organ*, by directing of which,
 the *Organist* gives the *Time* to the *Singers* : A
 very useful Contrivance, in Order to keep them
 all together, (it being impossible to be done with-
 out it) and much better than the *Organist*’s beat-
 ing *Time* with his Foot, as if he was hammering,
 as I have very often heard.

‘ upon

‘ upon ye *, as I know several *Orga-*
‘ *nists* at this Time do, on such Occa-
‘ sions; and as soon as you left off
‘ Singing, they wou’d immediately stop
‘ the *Organ* (there being no Reason
‘ why it should play, if People are not
‘ in the Humour to sing) therefore,
‘ *don’t find Fault with fat Pigs.* It
‘ cannot be denied, but that the original
‘ Use of an *Organ*, was to drown the
‘ bad *Singers*, and assist the good
‘ Ones †, which naturally implies a suf-

* Not long since, a celebrated *Organist* of a grand *Cathedral*, observing the *Vicars* to sing out of *Time* and *Tune*, in the Verse of an *Anthem*, play’d the *Full-Organ* to them; whereupon the *Chanter* ask’d him his Reason for doing it; who return’d Answer, *That the Vicars sung so d—n’d bad, that he cou’d not bear to hear them.*

† About twenty Years since, I was at a *Cathedral* where the *Bellows-Blower* was too late: Upon which, when all the *Singing-men* had look’d at one another for some Time, the Senior *Vicar* began a *Chaunt*, but the others, instead of joining him, burst out a laughing; then a Second, and a Third struck up; afterwards the Boys came in, but sung a *Treble* quite foreign to the Purpose: In short, almost all of them sung each a different *Chaunt*, so that I cou’d compare it to nothing else but what is call’d a *Dutch Concert*, wherein every Person in Company, be there 20, 40, or even 100 People, sing their own *Tune*.

‘ ficient

' ficient Skill in the *Organist*, otherwise
 ' it cou'd never answer the Purpose :
 ' And, as I've been inform'd, your
 ' *Organist* is reckoned a very just Per-
 ' former on that Instrument ; for some
 ' Years accompanied both the best *Ita-*
 ' *lian* and *English Singers*, and *Instru-*
 ' *mental Performers*, in *London* ; was
 ' seven Years a *Chorister* in *St. Paul's*
 ' *Cathedral* ; afterwards serv'd his Ap-
 ' prenticeship to one of the most cele-
 ' brated Masters in *Europe*. ; and has
 ' heard the *Organists* of almost every
 ' *Cathedral* in *England* play ; so that he
 ' hath had, not only as good an Educa-
 ' tion, but also all the Advantages that
 ' any Person cou'd have in that *Science*,
 ' besides his own Diligence *, (having
 ' published several *Musical Works*) ne-
 ' ver concerns himself with any Body's
 ' Business but his own ; or speaks against
 ' any Person whatever ; and is belov'd
 ' and respected by all the People of this
 ' Town, *that know him* ; it seems ama-
 ' zing to me, that either of your *Dig-*

* Dean Swift's Compliment to Mr. Pope, was,
 when a true Genius appears in the World, you may
 know him by this Sign, that the Dunces are all in
 Confederacy against him.

' *nitaries* belonging to this Church,
 ' shou'd suffer themselves to be so grossly
 ' impos'd upon (as you wou'd make me
 ' believe) by those malignant Reports,
 ' which the *Vicars* so industriously
 ' spread, in Order to justify their own
 ' Misconduct and Want of Judgment in
 ' *Musick* ; or that he shou'd be blam'd
 ' for other People's Imperfections * :
 ' But

* The Great and Good Sir *Walter Raleigh*, in
 his *Dialogue on the Prerogative of Parliaments*,
 introduces these following Sentiments, as spoken
 by some favourite Courtiers : " Have we not
 " the King's Ears, who dares contest with us ?
 " tho' we cannot be revenged on such as you are
 " for telling the Truth, yet upon some other Pre-
 " tence, we'll clap you up, and you shall sue to
 " us ere you get out. Nay, we'll make you
 " confess that you were deceived in your Pro-
 " jects, and eat your own Words : Learn this of
 " me, Sir, that as a little good Fortune, is better
 " than a great deal of Virtue : So the least Au-
 " thority hath Advantage over the greatest Wit."
Vide his Remains.

The famous Roman Orator *Tully*, (afore-
 named) in his *Offices*, tells us, ' That there are
 ' two Sorts of *Injustice* : One is the immediate
 ' doing of an *Injury* ; and the Other is, the not
 ' protecting, or defending the injur'd Person, for
 ' so much as in us lies.' *Vide Page 15.* 'Tis
 an incontestible Truth, that many are led by the
Ears, more than by the Understanding : But this,
 certainly,

But herein is the *Royal* Philosopher's
 Assertion amply verified, *That Favour*
is not to Men of Skill *. And, as the
Israelites told *Pharoah*, *Behold thy Ser-*
vants are beaten; but the Fault is in
thine own People †. Thus *Hudibras*
 says,

“ *Justice gives Sentence, many Times,*
 “ *On one Man for another's Crimes* ‡.

certainly, is a great Reproach to any one who is
 bless'd with a liberal Education; or has been the
 least conversant in the World.

* *Ecclesiastes*, IXth Chap. 11th Verse.

† *Exodus*, Vth Chap. 16th Verse.

‡ This is a Truth confirm'd by such a Multi-
 tude of well-known Facts, that it would be even
 impertinent to produce any of them: I shall
 therefore only recite the following one, being
 almost in every Body's Memory, concerning
 Admiral *Matthews*, and Vice-Admiral *Lestock*,
 which happened in 1744, as we read in Dr.
Smollet's History of England, so often quoted.
The Court-Martial (says he) *was constituted, and*
proceeded to Trial. Several Commanders of Ships
were cashiered: Vice-Admiral Lestock was honour-
ably acquitted, and Admiral Matthews rendered
incapable of serving for the Future in his Majesty's
Navy. All the World knew that Lestock kept aloof,
and that Matthews rushed into the hottest Part of
the Engagement: Yet, the former triumphed on his
Trial, and the latter narrowly escaped the Sentence
of Death for Cowardice and Misconduct. Such
Decisions are not to be accounted for, except from
Prejudice and Faction. See Vol. XIth, Page 176.

‘ However,

‘ However, tho’ you set so little Value
 ‘ on his Playing, yet, he may say, what,
 ‘ I believe, few of his Profession can,
 ‘ which is, that he has been chosen Or-
 ‘ ganist at three Places, without being
 ‘ known to any one Person in either of
 ‘ the Towns, and without the least So-
 ‘ licitation, but merely by the Recom-
 ‘ mendation of his Friends, and his own
 ‘ Reputation; and what is not less ex-
 ‘ traordinary, I am assur’d, that for up-
 ‘ wards of Twenty-three Years, that he
 ‘ has been Master for himself, he hath
 ‘ never once disappointed any of the
 ‘ Congregations at the Churches where
 ‘ he was *Organist*, by Non-Attendance,
 ‘ not even so much as one Morning or
 ‘ Afternoon in all that Time. Besides,
 ‘ I find his Character (notwithstanding
 ‘ the Maleficence * which you People
 ‘ have treated him with) is as unble-
 ‘ mish’d as that of the most circumspect
 ‘ of you all, and perhaps, will stand the
 ‘ Test as well as any of yours whatever :
 ‘ But, as *Juvenal* says, *Dat veniam*

* Maleficence. (according to Mr. *Ben. Mar-*
tin) is the *devilish Spirit* of *doing Ill* to, or persecu-
 ting of, our Brethren, who are our Flesh and
 Blood.

‘ *Corvis,*

‘ *Corvis, vexat censura Columbas* * ; i. e.
 ‘ *The Doves are censur’d, while the Crows*
 ‘ *are spar’d*; which indeed is too often
 ‘ the Case, as it generally happens, that
 ‘ those People who make the greatest
 ‘ Noise, and talk most fluently †, are
 ‘ thought to have the true Side of the
 ‘ Argument, especially if they are per-
 ‘ fectly acquainted with the Knack of
 ‘ Lying judiciously ‡.

‘ I have

* *Satire the IIId, Line 63.*

† It’s reported of Sir *Thomas Clifford*, (one of the Members of the *Cabinet-Council* to King *Charles the IIId.*) *that he was a Man of an enterprizing Genius, and rendered the more dangerous by the Talent of Eloquence, and the Spirit of Intrigue which he possess’d.* Vide *Smollett’s History of England*, (just aforementioned) Vol. the VIIIth, Page 60. “It is in Disputes (says *Dean Swift*) as in Armies, where the weaker Side sets up false Lights, and makes a great Noise, to make the Enemy believe them more numerous and strong than they really are.” Thus a *Dramatic Poet* tells us,

*Fine Speeches are the Instruments of Fools,
 Or Knaves, who use them when they want good
 Sense :*

But Honesty needs no Disguise nor Ornament.

Otway’s Orphan, &c.

‡ “Where you have to do with an hardened
 “and obdurate Person, says an Author, who ha-
 “ving no Evidence to produce of the Verity of
 “ what

‘ I have been assur’d by several Gen-
 ‘ tlemen and Ladies of this Town, that
 ‘ his real Fault is, not playing too *fast*,
 ‘ or too *slow*, as is pretended, but his
 ‘ having taken Notice of some of the
 ‘ *Vicars* bad Taste in Singing; (tho’ it
 ‘ seems, he never did it, till they first
 ‘ censur’d his Playing) and of their

“ what he alledges, is, for want of convincing
 “ Arguments obliged, if he will declaim to cry
 “ out Eyes and Falstiy, and by seeming the sole
 “ injured Party himself, recriminate upon you
 “ the very Injury you would deduce his own
 “ Condemnation from. * This is the main Rea-
 “ son, why so few Charges of the criminal Kind,
 “ can ever be traced by Argument to a public
 “ Conviction of either of the contending Parties;
 “ nay, most frequently, the innocent Party comes off
 “ the greatest Sufferer, in the Judgment of the
 “ Umpires; for that, he insisting solely upon the
 “ Truth, in a modest Assurance of his own Inte-
 “ grity, and the Delinquent having such an infinite
 “ Fund, as the whole Mass of forged and invented
 “ Matter for his Argument, delivered mostly with
 “ a Front of Brass, from an Heart replete with
 “ Malice and Obstinacy, the Clamour of this so
 “ over-balances the other’s Diffidence, as first stag-
 “ gering the Hearers Judgment, through the pe-
 “ remptory Manner of the Delivery, and Profuse-
 “ ness of the Affeuerations that attend it, he pursues
 “ his Game by Noise and Insolence, till the Truth be-
 “ ing lost in the Confusion, the modest Man is com-
 “ pelled to retire with Blushes.” See a Novel,
 “ called the History of Mira, Page 224. Vol. I.
 ‘ absenting

‘ absenting themselves from Church,
 ‘ so much as many of them us’d to do,
 ‘ which, altho’, indeed, it was not his
 ‘ Business, yet, you must needs think
 ‘ it a very disagreeable Thing for a
 ‘ Master of *Music*, to hear the *Services*
 ‘ and *Anthems* perform’d so imper-
 ‘ fectly, as they often were, for want
 ‘ of a sufficient Number of proper
 ‘ Voices * ; (and is almost as great Tor-
 ‘ ture to any one that understands the
 ‘ Disposition of the *Parts*, as if a Per-
 ‘ son was to run an Awl into his Ear †)
 ‘ and to play them over and over again,
 ‘ perhaps

* ’Tis a very great Rarity, even now, to hear any of the most common *Chaunts* sung completely in all the four *Parts*, agreeably to the Rules of *Composition*.

† Those People who have neither Ears, nor Judgment enough to discover that Defect, cannot possibly guess what a vast Punishment it is to any one, who understands *Music*, to hear *Cathedral-Duty* sung in such an imperfect Manner. The late *Reverend*, learned, and indefatigable Dr. *Cudworth*, in his *Treatise* concerning eternal and immutable *Morality*, (printed in 1731) has this judicious Remark. “ A Musical Artist hearing a
 “ Consort of exact Musicians playing some ex-
 “ cellent Composure of many Parts, will be ex-
 “ ceedingly ravished with many Harmonical Airs
 N “ and

‘ perhaps every Fortnight, at least, (for
 ‘ I don’t find that you use above twelve
 ‘ entire *Servises* at this very Time) and
 ‘ frequently the same *Anthem* several
 ‘ Nights together; and this has hap-
 ‘ hapened even since I have been here:
 ‘ And what I thought remarkable, for
 ‘ three Afternoons successively, was ap-
 ‘ pointed the *Anthem* taken out of the
 ‘ CXXXIVth *Psalms*, BEHOLD NOW
 ‘ PRAISE THE LORD *ALL* YE SER-
 ‘ *VANTS* OF THE LORD, when there
 ‘ was only one *Vicar* in the *Choir*: Nay,
 ‘ I heard a Gentleman declare, that he
 ‘ verily believed there are many *An-*
 ‘ *thems* which have been sung at your
 ‘ Church not less than two Hundred
 ‘ Times a-piece, within these eight or
 ‘ nine Years *. I’ve been told of divers
 ‘ peculiar

“ and Touches, that a Vulgar Ear will be utterly
 “ insensible of. Nay, such an one perhaps
 “ would be more pleased with the streperous
 “ Noise of a single Fiddle, or the Rustical Mu-
 “ sick of the Country-Bagpipes, or the Dull
 “ Humming of a *Jew’s* Trump, than the fullest
 “ and most exquisitely composed Harmony.”
Page 182.

* A *Lay-Clerk*, belonging to a College in the
 University of *Cambridge*, instead of naming the
Psalms

‘ peculiar Customs that are used here,
 ‘ such as the singing of the *Sanctus*, or
 ‘ *Holy, Holy, Holy, Lord God of Hosts*,
 ‘ &c. while the *Prebend* and *Priest-*
 ‘ *Vicar* are going up to the *Altar* to
 ‘ read the *Epistle* and *Gospel*, &c. The
 ‘ wearing of dirty, ragged *Copes*, (some,
 ‘ upwards of a *Foot* too short, and others
 ‘ trailing half a *Yard* upon the *Ground*)
 ‘ whilst the same *Communion-Service*
 ‘ is performing: The playing of the *Or-*
 ‘ *gan* all *Passion-Week*, except *Good-*
 ‘ *Friday* *: The *Vicars* and *Boys*
 ‘ joining the *Minster* in the *Gloria Pa-*
 ‘ *tri*, preceding the *Venite exultemus* at
 ‘ *Morning - Prayer*, and before the
 ‘ *Psalms* at *Evening-Prayer*, and in

Psalms from whence the Words of the *Anthem* were selected, (it being sung almost perpetually) said only, *The Anthem is where it us'd to be.*

* This Custom was certainly excessively inconsistent with the Solemnity of that melancholy Season; and therefore it is no Wonder it's now discontinued at almost every *Cathedral*. In the *Roman-Catholic* Countries, the People are so strict in the Observance of that *Holy Week*, that they will not suffer any Bell to be rung, not at the Churches only, but even at the Doors of their Houses; and in some Places, the very Knockers have Leather ty'd round them, in order to give them a dead Sound.

‘ some other Parts of the *Liturgy*, tho’
 ‘ they are expressly ordered in the *Ru-*
 ‘ *brick* to be said by the *Priest* alone;
 ‘ thus, *Here all standing up, the Priest*
 ‘ *shall say*, Glory be to the Father, &c.
 ‘ *Answer*, As it was in the Beginning,
 ‘ &c. And in which a great Part of the
 ‘ Beauty of *Cathedral-Worship* consists,
 ‘ being what is called the *Responsals*
 ‘ or *Responses*, and this has been the
 ‘ constant Practice of the *Greek* and
 ‘ *Latin* Churches almost ever since the
 ‘ *Apostles* Time *, and is still strictly
 ‘ observed in all the *Cathedrals* through-
 ‘ out *England*, except this. There are
 ‘ several other Particulars which I cou’d
 ‘ mention, but I chuse to let it alone, as
 ‘ it might seem impertinent in a Stran-
 ‘ ger to trouble himself about Matters
 ‘ which he hath no Concern with, es-

* *St. Basil* says of the *Eastern* Church, That
 they disposed themselves into two Sides, and sung
 one to another. And *St. Ambrose* of the *Western*
 Christians, That their Churches rang with *Re-*
sponsories. *St. Chrysostom* saith, that in his Time,
One sung first alone, and then the Congregation
echoed to him, as with one Voice. It were easy to
 multiply Authorities left us by the *Fathers*, that
 prove *Responsal-Services* to be of very early Date,
 and almost of universal Use, but, I hope, these
 will be thought sufficient.

‘ specially,

‘pecially, as it could answer no good
 ‘End ; since I’m told you *Vicars* make
 ‘it an invariable Rule, never to alter
 ‘any Custom, let it be ever so *absurd*, or
 ‘even contrary to the *prescribed Form*
 ‘appointed by the *Rubrick* *.

‘ One

* Whatever may be the Reason, it is certainly very wrong, when *Clergymen* assume to themselves a Right of adding, or altering the Words of the established *Liturgy* of the Church ; they cannot be insensible that it was compiled by the most learned Men at that Time, and that it has not only received the *Assent* and *Consent* of all the *Arch-Bishops*, *Bishops*, and the whole *Convocation*, but was also confirmed by *Act* of *Parliament* ; is ratified by one of the *Canons* of our Church ; and to which, every *Minister*, at his Induction to any *Living*, &c. takes a solemn Oath, that he will precisely administer every individual Part of it, as it is therein prescribed ; and are subject to a *Præmunire*, if they, in any wise, act contrary to it, as may be seen in the *Act for the Uniformity of Common-Prayer*, &c. printed at the Beginning of all large *Prayer-Books*, so that no *Clergyman* can plead Ignorance. I shall here just give an Abstract concerning what I have mentioned from the said *Act* : *That if any Manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common-Prayer mentioned in the said Book, &c. in any Cathedral or Parish-Church, shall refuse to use the said Common-Prayers, &c. in such Order and Form, &c. that is mentioned and set forth in the said Book,*

‘ One Morning I was at your *Cathe-
dral*, when there were fix or seven
‘ *Vicars*

shall lose and forfeit, &c. for his first Offence, the Profit of all his spiritual Benefices or Promotions, and suffer Imprisonment for the Space of six Months, without Bail or Mainprize, and for the second Offence suffer Imprisonment for one Year, and be deprived of all his spiritual Promotions. I own, the Alterations and Abbreviations which some *Ministers* make, hath often given me great Concern, and I doubt not but it has done so to many other People. The *Spectator* condemned these Sort of Practices, upwards of forty Years since, in these Words, “ Instead of *pardoneth* and *absolveth*, says “ he, they read *pardons* and *absolves*. These are “ often pretty classical Scholars, and would “ think it an unpardonable Sin to read *Virgil* or “ *Martial*, with so little Taste, as they do *Divine Service*.” As those valuable Books, (the *Spectators*) are, almost, in every Body’s Possession, I hope the Reader will excuse my not transcribing any more of that *Paper* which I have taken the above Paragraph from. *Vide* Number 147. If the *Liturgy* is defective in any Particular, (which those *Divines*, who take the Liberty of deviating from it, seem to suppose) surely the same Authority that appointed it, have the sole Power of rectifying it: The same may be said, with Regard to those who presume to alter any of the Forms whatever. Now nothing, in my Opinion, can argue greater Arrogance than such Proceeding, in Contempt of the Authority of the whole Nation: They would therefore do well to consult the XXXIVth *Article of Religion*, wherein
we

‘ *Vicars at Church, (but most of them
‘ had Bass Voices) and Bird’s Service
‘ of*

we read these Words: *Whosoever, through his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and ordained by common Authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.* Thus the latter Part of the XIVth Canon commands that *all Ministers shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, &c. without either diminishing, or adding any Thing in the Matter or Form thereof.* See the *Constitutions and Canons Ecclesiastical* of the Church. A zealous Advocate for the *Rites and Ceremonies* of the Church, hath these Words: “ The three short Sentences “ that follow the *Apostle’s Creed*, are addressed to “ the three Persons in the Holy Trinity ; and for “ that Reason let the Clerk, or the Congrega- “ tion, by no Means repeat a second Time, “ *Lord have Mercy upon us*, which is in Effect to “ make the Trinity consist of *four* Persons. The “ second Verse *only* is to be answered by the Peo- “ ple, the first and last belonging to the Mini- “ ster.” *Vide* a Periodical Paper, (before men- tioned) called the *Scourge*, Number III. which contains various Instructions for the regular Per- formance of our *Duty*, during the Time of *Di- vine Service*. And this is St. Paul’s Direction to

‘ of six *Parts*, wherein are two *Contra-*
 ‘ *Tenors*, and two *Tenors* quite different
 ‘ from each other, was *put up*, tho’
 ‘ there was absolutely only one *Contra-*
 ‘ *Tenor* in the *Choir*, and no *Tenor* at
 ‘ all; and the next Sunday, the same
 ‘ *Service* was *sung*, notwithstanding
 ‘ there were neither *Contra-Tenor*, or
 ‘ *Tenor*, but only two *Basses* at Church,
 ‘ which is as imperfect, in respect to
 ‘ the Harmony, as if a Person was to
 ‘ read a *Chapter* in the Old or New
 ‘ *Testament*, and leave out every other
 ‘ *Verse*; or that five People should pre-
 ‘ tend to act Mr. *Addison’s* CATO, or
 ‘ any other Play, with half the Number
 ‘ of Actors they were design’d for.

‘ That very Morning, when so many
 ‘ *Vicars*, and all the Boys were at
 ‘ Church, yet, hardly any two of them
 ‘ ended the *Sentences* or *Responses* toge-
 ‘ ther; certainly this was not the Fault
 ‘ of the *Organist*: Nay, I observed se-
 ‘ veral Times when he play’d *slow*, that
 ‘ that there were three or four of the
 ‘ *Vicars* frequently behind him, and in

Ministers. *Giving no Offence in any Thing, that*
the Ministry be not blamed, IId Epistle to the
 Corinthis, VIth Chap. 3d Verse.

‘ many

‘ many of the quick *Movements*, there
 ‘ were generally one or two before
 ‘ him * : Now, how is it possible for
 ‘ any Master whatever, to play to
 ‘ People, if they will not all sing in the
 ‘ same *Time*. Suppose only four Men
 ‘ were to run a Mile each ; one goes
 ‘ *North*, another *East*, a third *South*,
 ‘ and the fourth *West*, query, whether
 ‘ it is practicable for a fifth Person to
 ‘ keep with every one of them ?

‘ I have heard Numbers of the In-
 ‘ habitants here say, that, a few Years
 ‘ ago, the *Organ* never play’d to the
 ‘ *Psalms*, except on *Sundays* ; but the
 ‘ *Vicars* always *chaunted* them with-
 ‘ out, as they do at the *King’s-Chapel*,
 ‘ *Westminster-Abbey*, and several other

* This Description hath some Resemblance to
 Part of Mr. Carey’s *New-Year’s Ode*, viz.

*Some high, some low,
 Some fast, some slow,
 Like Bellman, Waits, or Beadle,
 Ye Choirmen bear a Bob:
 Ne’er boggle at E - fa - ut,
 But strain to G - sol - re - ut,
 While F & C, D, A, and E,
 Melodiously you Bray - - - ut,
 This is your yearly Job.*

See his *Musical Century*, Page 51.

‘ upon examining the Books, this *Me-*
‘ *morandum* wrote with a Black-Lead
‘ Pencil, at the Beginning of Tallis’s
‘ Service. *Whenever you see a 6th*
‘ *mark’d, always play a 5th, and you’ll*
‘ *be sure to be right* : This Remark I
‘ found to be strictly true.

‘ I need not tell you in what Condi-
‘ tion the *Organ-Part* of the other Ser-
‘ vices and *Anthems* are in, as you may
‘ judge of them by what your own
‘ were some Time ago.

‘ I find likewise your *Organist* never
‘ neglects the Church, if he is well,
‘ and in Town * ; which, I think, he
‘ ought

* *It is thought an unsociable Quality in a Court,*
says the Marquis of *Halifax* (in his *Reflections*) *to*
do one’s Duty better than other Men, for nothing is
less forgiven than setting Patterns Men have no
Mind to follow. And so he might have said of
the Church, if he had been as well acquainted
with one as the other. Mr. *Salmon* tells us,
“ That there had for some Years subsisted an
“ Order in *Prussia*, called the *Order of Favour*,
“ and which, according to its Denomination,
“ had been conferred, without any Regard to
“ Merit. This the present *King*, (that Prodigy
“ of Wisdom, Goodness and Courage) confi-
“ dered as repugnant to the Nature of all Orders,
“ and therefore constituted another, which he
“ honoured

‘ ought to be commended for, especi-
 ‘ ally as he has so little Encouragement
 ‘ to attend ; and notwithstanding he
 ‘ hath lost upwards of 50 l. within these
 ‘ nine Years, by neglecting his Country
 ‘ Scholars, being determin’d to miss the
 ‘ *Cathedral* as little as possible, yet I
 ‘ don’t hear he is, in the least, the bet-
 ‘ ter respected for it *, tho’ I have
 ‘ known some *Organists* that have not
 ‘ entered the Church Doors four Times
 ‘ in a Year ; (nay, even his Predeces-

“ honoured those with, whom he considered as
 “ deserving it.” *Vide* his *Memoirs* of the King
 of *Prussia*. At *St. Paul’s Cathedral*, the Money
 collected by shewing the Church, is divided
 amongst those *Vicars* who attend the *Service* most
 constantly ; which, in the *Easter* and *Whitsun-*
Holidays, I have known, has amounted to be-
 twixt 30 or 40s. a Day, and sometimes more.

* A late most Reverend *Prelate* said “ it is
 “ more Honour for a Man to have it asked, why
 “ he had not a *suitable Return* to his *Merits*, than
 “ why he was over paid. *Benefacere et Male*
 “ *Audire*, (i. e. *To do well, and yet be evil-*
 “ *spoken of.*) is the Lot of the best Men.” *Vide*
 the *Arch-Bishop* of *Dublin’s* Letter to *Dr. Swift*,
 in his *Miscellanies*, Vol. XIVth. ’Tis the Opi-
 nion of a *Dramatic Author*, *That a faithful Ser-*
vant is a worthy Character, and can never receive
too much Encouragement. See the *New Farce*
call’d High Life below Stairs, last Page.

‘ fors

' fors us'd to be out of Town, teach-
 ' ing, for three Months together) and
 ' when they did, seldom or never
 ' touch'd the *Organ*, but left the whole
 ' *Duty* to their 'Prentices; and yet had
 ' ten Times the Income that he has,
 ' being *Organists* of several *Choirs* at
 ' the same Time, as the late Dr. Giles
 ' was *Organist*, Composer, and Master
 ' of the Children to his *Majesty's Chapel*
 ' *Royal*, and *Organist* and Master of the
 ' Choristers at *Windsor-Chapel*, and *Ea-*
 ' *ton-College*. So the late famous Dr.
 ' *Blow* was *Organist*, Composer, and
 ' Master of the Children of the *King's-*
 ' *Chapel*, (the Salaries of which Places,
 ' amount to 466l. per *Annum*) and
 ' *Organist* of *Westminster-Abbey*. The
 ' inimitable Mr. *Henry Purcell*, was
 ' also *Organist* and Composer to the said
 ' *Chapel*, and *Organist* of *Westminster-*
 ' *Abbey*. Mr. *Wise*, was *Organist*, and
 ' Master of the Boys of the *Cathedral* at
 ' *Salisbury*; one of the Gentlemen of
 ' the *Chapel-Royal*; *Vicar-Choral*, and
 ' *Almoner* of *St. Paul's*. The eminent
 ' Dr. *Croft*, is *Organist*, Composer, and
 ' Master to the Children of *St. James's-*
 ' *Chapel*, and *Organist* of *Westminster-*
 ' *Abbey*,

' *Abbey, and St. Margaret's, Westminster.* As to your *Organist's* Salary, I
 ' find, it is but a Trifle more than that
 ' of the other *Vicars*, who may miss
 ' Church whenever they please, and
 ' are not confin'd as he is; (for if there's
 ' No-body in the *Choir*, except one
 ' *Priest-Vicar* to read *Prayers*, the *Or-*
 ' *gan* must be play'd; which, by the
 ' bye, I think very unnecessary) and
 ' there are divers *Organists* in *London*,
 ' who have as much for playing only
 ' on *Sundays*, as he hath for attending
 ' twice every Day; and the Salary of
 ' few Country Parish-Churches is sel-
 ' dom less than 30 l. a Year, many of
 ' them is much more. Besides, in most
 ' Cities, where there is a *Cathedral*, the
 ' *Organist* has the Advantage of the
 ' *Organist's* Place of the Parish-Church;
 ' the Teaching at the Boarding-Schools;
 ' Benefit *Concerts*, &c. but, it seems,
 ' there is nothing to be got here, but
 ' little Money, and a great deal of ill
 ' Usage; a very uncomfortable Main-
 ' tenance for a large Family!

' Notwithstanding you was just now
 ' pleas'd to assert, that *all* the *Vicars* join
 ' in Singing sometimes *fast*, and at other
 ' Times

‘ Times *slow*, in Opposition to the Orga-
 ‘ *nist*; and that they *all*, at particular
 ‘ Times, leave off, and let him play a-
 ‘ lone; yet I have been credibly inform’d,
 ‘ that there is one of the *Vicars*, who
 ‘ is said to understand *Music* better than
 ‘ any of the rest, as I’m told he plays
 ‘ the *Organ* very well; (tho’ some of
 ‘ you are ill-natur’d enough to say, it is
 ‘ in the *old-fashion’d* Stile *; that he
 ‘ has

* I know there are many modern *Singers*,
 that pique themselves upon what is called *Ex-
 pression*, supposing it to be quite a new Thing;
 as likewise several Players on the *Harpsichord* and
Organ, who imagine their Fore-fathers were
 Fools; but, let the former remember, that there
 was one Mr. *Samuel Elford* belonged to the *Cha-
 pel-Royal*, &c. in Queen *Anne’s* Time, of whom
 Dr. *Croft*, in the *Preface* to his *Anthems*, gives
 this Eulogium: “ I must acknowledge the great
 “ Advantages the several *Anthems* here Published
 “ have received, from the *great Skill and fine*
 “ *Voices* with which they have been performed:
 “ Mr. *Elford’s* Name, upon this Occasion, must
 “ not be forgotten, who was a bright Example
 “ of this Kind, excelling all (as far as is known)
 “ that ever went before him, *and fit to be imi-
 “ tated by all that come after him*, he being in a
 “ peculiar Manner eminent for his giving such a
 “ *due Energy, and proper Emphasis*, to the Words
 “ of his *Musick*, as rendered it serviceable to the
 “ great End of its Institution, &c.” There was
 also

‘ has belong’d to this *Cathedral* twice
 ‘ as long as either of the other *Vicars*,
 ‘ and

also one Mr. *Powell*, that I heard sing, RETURN, O GOD OF HOSTS, in Mr. *Handel*’s Oratorio of *SAMPSON*, in the proper *Key*, to a crouded Audience at *Christ-Church Hall*, which, I believe, is the largest Room in the University of *Oxford*, except the *Theatre*, when he was upwards of 60 Years of Age: This Gentleman (for he well deserv’d that Epithet) had a Voice, in my Opinion, equal, if not superior to any *Englishman*’s in the Kingdom; and wou’d have sung as elegantly as any Person whatever, if he had not affected the *Italian Taste* so much as he did. And as to the present Performers on the *Harpsichord*, &c. I must take the Liberty of acquainting them, that there lived in the Reign of King *James* the 1st, one Dr. *Bull*, of whom I need say no more, than that he was reckon’d the finest Player in the World. I have now before me, a Collection of *Lessons*, published in 1659, entitled “*Parthenia*, or the *Maydenhead* of the
 “ first *Musick* that ever was printed for the *Vir-*
 “ ginals, Composed by three famous Masters,
 “ *William Byrd*, Dr. *John Bull*, and *Orlando*
 “ *Gibbons*, Gentlemen of his Majesties Chappel.” These *Lessons*, for many Reasons, I fancy wou’d greatly puzzle most of our modern Artists. And, as for Composers, the late Mr. *Henry Purcell*, may justly be allow’d one of the greatest Geniusses that ever liv’d, as his numerous and excellent Works sufficiently demonstrate. The inimitable Mr. *Gibbons*, above named, amongst many other incomparable Pieces, composed a
 Full-

‘ and of Course must be better acquainted with the Manner of performing the *Services* and *Anthems* than any of them, yet he never leaves off, but always sings to the *Organist's*

Full-Service, now constantly performed at all *Cathedrals*, which, for its fine *Air*, and *Contrivance*, has not as yet, been equal'd, and perhaps will never be excell'd. Besides these two, there were a great Number of eminent Masters long before their Time, as may be seen by a List of them, at the End of Mr. *Morley's* Introduction to *Practical Musick*, before spoken of: And to speak only of two more, not many Years since, liv'd the most surprizing Mr. *Magnus*, who, as his Name imports, was really a *great* Player, tho' in other Respects a downright Ideot: For I have actually known him, when he has come to *St. Paul's*, been three Quarters of an Hour, in a *Voluntary* before the first *Lesson*, and wou'd probably have play'd on for five Hours longer, if some Body standing by, had not taken his Hands off the *Keys*; not having even Sense enough to distinguish where he was. Nor must I forget the famous Mr. *Thomas Roseingrave*, whom I've heard play an *Extempore FUGE*, for an Hour and half together, in four *Parts*, almost all the Way, with such wonderful Variety and Judgment, as if he had been twenty Years in composing it. The Delicacy, as well as Grandeur of the late immortal Mr. *Handel's* Performances on the *Organ*, are, as yet, too well remember'd to need any Mention concerning them, and worthy to be the Pattern of our present *Organists*.

‘ Playing,

‘ Playing, and never finds the least
 ‘ Fault with it, which is a plain Indi-
 ‘ cation, that the rest of the *Vicars* not
 ‘ chusing to sing, proceeds purely from
 ‘ Maliciousness *, otherwise, ’tis certain,
 ‘ they might keep with the *Organist*
 ‘ as well as he, *if they have any Ears*
 ‘ *at all*: Nay further, I hear, he is so
 ‘ kind as to play the *Organ* for him very
 ‘ often, notwithstanding the many re-
 ‘ peated Persuasions, and even Threats,
 ‘ to prevent him from doing so; but
 ‘ altho’ he plays the *Service* exceed-
 ‘ ingly well, yet he’s not *so Happy* as
 ‘ to please you and your Brethren; nor
 ‘ even so much as the Lads either; for
 ‘ I’ll take my solemn Oath, I heard the
 ‘ biggest of them, pronounce these very
 ‘ Words in the Church; *G—d d—n him*
 ‘ *for a Son of a B—h, I wish his Hands*
 ‘ *may rot off the next Time he plays*: And
 ‘ it seems you all leave off, sometimes,

* Remember (says Bishop Patrick) that those
 will be your worst Enemies, not to whom you have
 done Evil, but who have done Evil to you. See
 Part of the last Words of his *Parable of the Pil-
 grim*, Page 527.

‘ even

' even when he is playing * : How-
 ' ever, it's my Opinion, that if any of
 ' ye were to do so at some *Cathedrals*,
 ' you'd soon experience the ill Conse-
 ' quences of it ; nor wou'd that paltry
 ' Excuse of laying the Fault on the *Or-*
 ' *ganist*, be thought a sufficient Reason
 ' for your not doing your *Duty* to the
 ' best of your Power ; since a Person
 ' must play very bad indeed, for a *Choir*
 ' not to be able to join with him, if
 ' they have a Mind to it ; but, in Truth,
 ' the whole Contest between ye, seems
 ' to me, to center in this, whether the
 ' *Organist* or the *Vicars* understand
 ' *Music* best : Now, if he does not, (af-
 ' ter the many Advantages before-men-
 ' tioned) he certainly must have made
 ' a very bad Use of his Time ; and yet
 ' I don't find that to be the Case ; there-
 ' fore 'tis too manifest, as I said before,
 ' that your Inveteracy proceeds from
 ' some private Pique or other. Altho' you
 ' seem'd to hint, that the *Organist* must

* I am really of Opinion, that a Man had
 much better be a *Fiddler* to a Three-penny *Hop*,
 than be *Organist* of a *Cathedral* where such li-
 tigious People are concerned ; especially when
 the Boys are suffered to behave in such an auda-
 cious Manner, as above-mentioned.

' certainly

‘ certainly be solely to blame, in Regard
 ‘ to these Divisions of yours, since *most*
 ‘ of the *Vicars*, you say, complain of
 ‘ him; but allowing, for once, that
 ‘ *every one* of them were disgusted at
 ‘ him, yet this wou’d be far from being
 ‘ a decisive Proof that he is in the
 ‘ wrong; for, you know, *if but one*
 ‘ *Goose begins to hiss or cackle, the whole*
 ‘ *Flock will do the same*: And it is as
 ‘ natural for People to take the strongest
 ‘ Side*, since few Folks are so igno-
 ‘ rant as not to know, that it’s much
 ‘ easier to swim with the Stream than
 ‘ against it; and tho’, perchance, they
 ‘ may meet with some disagreeable Rubs
 ‘ in the Way, and every now and then
 ‘ be forc’d into muddy Waters; yet they
 ‘ readily submit to all this, rather than

* The *Brave* and *Pious*, yet unfortunate Sir
Walter Raleigh, afore-named, (who after a Par-
 don of fifteen Years, was most shamefully be-
 headed) in his *Maxims of State*, lays it down as
 the most profound Policy in Tyrants, or tyran-
 nical Governors, *To take part, and to joyn him-
 self with the strongest Part; if the Common People,
 and mean Degree be the stronger, to joyn with them;
 if the Rich and Noble to joyn with them: For so
 that Part, with his own Strength, will be ever able
 to over-match the other. Vide his Remains, Page*
 51.

‘ struggle

‘ struggle with the Impetuosity of the
 ‘ Current : Besides, ’tis possible even for
 ‘ a *Multitude to do Evil* *, as may ea-
 ‘ sily be collected from the brutal Beha-
 ‘ viour of the *Jews* †, touching our
 ‘ *Saviour’s*

* *Thou shalt not follow a Multitude to do Evil.*
 Exodus, Chap. XXIIId, Verse the 2d.

† *And the whole Multitude of them arose, and led him (JESUS) unto Pilate, St. Luke, XXIIId Chap. 1st Verse.* And several other Passages of the same Kind.

But why should we wonder at all this, when the *Evangelists* tell us, that many, even of the *Disciples* themselves, left their *Blessed* Master, and walked no more (at least for some Time) with him ; which undutiful, and ungrateful Behaviour, drew that affectionate Interrogation from the immaculate *Saviour* of the World : *Will ye also leave me ?* So, when *Julius Cæsar* beheld the up-lifted Arm of his supposed Friend *Brutus*, against him, he said, *Et tu, Brute ?* i. e. And thou, *Brutus ?* or, as other Authors mention, *What, and art thou one of them, what, thou my Son ? then fall Cæsar !* It were endless to multiply Proofs of this Nature, both from sacred and profane History ; I shall therefore content myself with relating only one remarkable Instance more : Thus, who can read that passionate Expression of King *James* the IId, just before he left this Kingdom, without Tears ? *God help me, my own Children have forsaken me.* See *Robinson’s History of England*, (so often quoted) Page 758.

We

‘ *Saviour’s* Sufferings and Crucifixion;
 ‘ and the Cruelties which the *Apostles*,
 ‘ *Saints*,

We read, in the Reign of that infatuated Sovereign, that the City of *London* made Bon-Fires for Joy of the Prince of *Orange’s* (afterwards King *William* the III^d) Arrival there, tho’ they had done the same but two Days before upon the King’s entering it; *so versatile* (as my Author expresses it) *is the Populace*. *Vide* a New History of *England*, by Question and Answer, (publish’d 1756) Page 204.

A Reverend Author, reciting some of the chief Motives which induce weak People to comply with the Persuasions of others, has these Sentiments: *If we refuse doing as others do, we shall unavoidably be censur’d as rude and ill-manner’d, unsciable and precise.* — But it must needs be a Piece of extraordinary Good-Manners (as he further goes on) *the very Height of Complaisance, tamely to submit to every one’s Importunity; to thwart our Inclination, in order to gratify that of other People.* See Mr. *White’s* Volume of *Sermons*, (published 1757) Page 255.

“ What is there more extravagant (says a
 “ Moralist before-named) than a Man who re-
 “ jects the Truth, to embrace the Noise of a
 “ *biassed and interested Multitude*? who departs
 “ from his own Reason to be guided by their Ex-
 “ ample.” *Vide* Man without Passion, &c.
Discourse the IVth.

’Tis very hard, as another Author remarks, to know the Worth of Persons by the common Characters which are given of ’em: Interest and Conceit are loud and talkative, and Ignorance always goes

' *Saints, and Martyrs* underwent * :
' But, as the *Proverb* says, *It's an easy*
Thing

goes along with the Stream. Thus, when the Uproar was raised against St. PAUL, we read (in the XIXth Chapter of the *Acts* of the *Apostles*, at the 32d Verse) *that the most Part of the Assembly knew not wherefore they were come together*; but being instigated by the Craftiness of *Demetrius*, they soon behav'd as rudely as the rest of the Mob did; according to the old Saying, *One Fool makes many*.

* That there have been great Numbers of innocent People who have suffered by the Malice of others, and that some, even in this Age, have been punished wrongfully, I believe no Person will be so obstinate as to deny; of which I cou'd produce as many Examples as wou'd fill several large Volumes; but those I've now before me, I shou'd think, might suffice, viz. "The Reverend Mr. *Borroughs*, Minister of *Falmouth*, in New England, was hanged, and dragged into a Hole, not being suffered to have a decent Burial, under Pretence of being a Wizard. Nineteen other Persons were executed at the same Time, and between three and four Hundred more were imprisoned or accused, and their Estates forfeited to the Crown." See *Salmon's Universal Traveller*, Volume the IId, Page 696.

But if this shou'd not be thought satisfactory, let those who chuse to be further convinced of the above Proposition, read the Reigns of King *Charles the Ist* and *IId*, and many others; *M. L' Abbé Fleury's Ecclesiastical History*, and the
Rev,

‘ *Thing to find a Stick to beat a Dog ;*
 ‘ or, as *Erasmus* speaks, *it is an easy*
Rev. Mr. Fox’s Book of Martyrs, &c. In the former of which, they may likewise observe, that *Providence*, for all-wise Ends, does sometimes suffer wicked People to succeed in their tyrannical and devilish Devices; witness the Life and Transactions of that *Hypocritical Arch-Villain*, that Fiend of Hell, *Oliver Cromwell*. The deplorable History of the Sufferings of patient *Job*, is another very melancholy Instance; who, in the midst of his Sorrows and Trials, was upbraided by his most intimate Friends, and accused with being guilty of Crimes which he had never committed: Nay, even his Wife, as well as his Servants, behaved most undutifully, and cruelly towards him; as we read in the *Old Testament*. Besides, it has been the prevailing Policy in the Courts of almost all Nations, to sacrifice even the *most innocent*, to appease the Rage of the populous: Thus, an Author says, *When a popular Tumult has been industriously raised, I know that Justice has been too often sacrificed to appease it.* See *London Magazine*, for August 1759, Page 404.

But tho’ this may be consistent with Politicks, yet it is far from being agreeable to *Justice*, or the Laws of *Human Nature*. ‘ Innocence, says an
 ‘ Author, is no Protection against Tyrannical
 ‘ Power; for accusing is proving, where Malice
 ‘ and Force are joined in the Prosecution. Force
 ‘ governs the World, and Success consecrates the
 ‘ Cause. What avails it the *Lamb* to have the
 ‘ better Cause, if the *Wolf* have the stronger
 ‘ Teeth? It is to no Purpose to stand reasoning,
 ‘ where the Adversary is both Party and Judge.’

‘ *Matter*

‘ *Matter to overthrow a Waggon, that*
 ‘ *was inclining to fall before;* and ill-
 ‘ natur’d People always take Care to
 ‘ put the worst Construction upon every
 ‘ Thing that is said or done by those
 ‘ they are determin’d to persecute * :
 ‘ Nor

* Too justly does the *Reverend Dr. Young* ex-
 claim against the Cruelty of Men to each other,
 in the following beautiful Lines :

“ Man-hard of Heart to Man ! of horrid Things
 “ Most horrid ! Mid stupendous, highly strange !
 “ Yet oft his Courtesies are smother Wrongs ;
 “ Pride brandishes the Favours he confers,
 “ And contumelious his Humanity :
 “ What then his Vengeance ? Hear it not ye Stars !
 “ And thou, pale Moon ! turn paler at the Sound ;
 “ *Man is to Man the forest, surest Ill.*”

IIIId Night.

The ingenious Author of *Nature Display’d*,
 comparing some Men to Wasps, has these Words:
How many Men are Wasps in the highest Degree,
with Respect to their Fellow-Creatures ? The Dif-
ference is, that Wasps are voracious by a natural
Instinct that impels them ; whereas Man is a
Malefactor by Choice ; and in Opposition to the
Dictates of Reason that enlighten him, Page 78th,
Vol Ist.

Was not the inspired *Psalmist* persecuted by
 King *Saul*, almost even unto Death ; and for
 what ? why, for preserving his Kingdom, and
 his Life ; as we find it recorded in *Holy Writ*.
 No Wonder then that he so prudently resigned
 himself to the Will of the *Almighty*, (who was
 O displeased

“ Nor can the Justice of a Man’s Cause
 “ always carry it against the Subtilty of
 “ his Adversary’s Counsel.

“ And

displeased with him for numbering the People)
 rather than trust to the merciless Treatment of
 cruel Men, as we find he did by his repentant
 Answer to the Prophet Gad, in these Words:
*And David said unto Gad, I am in a great Strait;
 let us fall now into the Hand of the LORD, (for
 his Mercies are great) and let me not fall into the
 Hand of Man, XXIVth Chap. of the 2d Book
 of Samuel, 14th Verse.*

“ If *Envy*, like Anger, (says the late perfe-
 “ cuted Earl of Clarendon) did not burn itself in
 “ its own Fire, and consume and destroy those it
 “ wishes worst to, it would set the whole
 “ World on Fire, and leave the most excellent
 “ Persons the most miserable. Of all the Affec-
 “ tions and Passions which lodge themselves
 “ within the Breast of Man, *Envy* is the most
 “ troublesome, the most restless, hath the most
 “ of Malignity, the most of Poison in it.” *Vide*
 his *Essays Divine and Moral*, in his *Collection of*
Tracts, Page 112.

Who can help reflecting (as a very entertaining
Writer says) upon the natural Malevolence, and
Villainy of the human Species, that can carry them
such unwarrantable Lengths against each other,
and make the Miseries of their Fellow-Creatures a
Sport? See the Juvenile Adventures of David
Ranger, Esq; Vol. Ist, Page 237.

A Reverend and ingenious Gentleman, who
 has lately obliged the World with a very elegant
 Poem,

‘ And as to the *Organist* not keeping
 ‘ with the *Vicars*, I defy all the *Orga-*
 ‘ *nists* in the Universe to play to my
 ‘ Singing, unless I chuse to let him :
 ‘ For you may as well expect People to
 ‘ talk just as you’d have ’em, as to have
 ‘ them sing as you please ; and altho’ a
 ‘ good Master may give a tolerable

Poem, makes this beautiful Reflection on the
 Barbarity of Mankind to one another.

“ ————— One Murder made a Villain,
 “ Millions a Hero. — Princes were privileg’d
 “ To kill, and Numbers sanctified the Crime.
 “ Ah ! why will Kings forget that they are Men ?
 “ And Men that they are Brethren ? Why delight
 “ In human Sacrifice ? Why burst the Ties
 “ Of Nature, that should knit their Souls together
 “ In one soft Bond of Amity and Love ?”

See the Reverend Mr. PORTEUS’s Poem on *Death*.

As an Encouragement for People to persevere
 in their *Christian Warfare*, notwithstanding the
 many Oppressions and Cruelties Mankind may
 inflict on them, I shall recite some inimitable
 Lines of a late eminent Poet.

————— “ Ye Good distrest !
 “ Ye Noble Few ! who here unbending stand
 “ Beneath Life’s Pressure, yet bear up a-while,
 “ And what your bounded View, which only saw
 “ A little Part, deem’d Evil, is no more :
 “ The Storms of WINT’RY TIME will quickly pass,
 “ And one unbounded SPRING encircle all.”

Vide the Conclusion of Mr. James Thompson’s *SEA-*
 SONS

' Guess at the *Time* that any Composer
 ' design'd a Piece of *Music* shou'd be
 ' play'd in, yet no *Organist* whatever
 ' can exactly hit the *Time to a Hair's*
 ' *Breadth*, in which the Singer may per-
 ' form that Piece of *Music*; (as scarcely
 ' one Singer in ten, sings any *Anthem*
 ' in the *true Time* the Composer in-
 ' tended it to be sung in) nor shall any
 ' one persuade me, that if a Person has
 ' a Mind to sing *fast*, or *slow*, that it is
 ' in the Power of the *Organist* to make
 ' him sing *slow*, or *fast*, (except he be a
 ' second *Orpheus*) as this certainly
 ' could be no less than working a
 ' Miracle *. As to you, and the *Vicars*
 ' pretending that the *Organist* plays too
 ' fast, if he was to play the *Services* and
 ' *Anthems* so quick as I've often heard
 ' 'em play'd, you wou'd then have

* It may be the *Organist* play'd *too well*, espe-
 cially in the Solo *Anthems*, which sometimes is
 the Case, by which Means the Attention of the
 Auditors is attracted from the *Singer*; when, if
 a fumbling Fellow plays only the plain *Notes*
 (to the *Symphonies*) in the downright *Hum-drum*
 Stile, it will not have that Effect. But I see no
 Reason why a Person, who can play elegantly,
 shou'd perform like a Bungler, in Order to shew
 the *Singer* to Advantage, except while he ac-
 companies the *Voice*.

' some,

‘ some Reason to complain; but I fancy,
 ‘ by your talking, that you have never
 ‘ been at any other *Choir* than your
 ‘ own; therefore you cannot, by any
 ‘ Means, be allow’d a competent Judge
 ‘ of the Matter. The *Vicar* not relish-
 ‘ ing these *unwelcome Truths*, paid his
 ‘ Reckoning in a Pett, and went off,
 ‘ seemingly, very much displeas’d, which
 ‘ I was not sorry for, as he appear’d to
 ‘ be one of the most insidious and
 ‘ Iplenetic Wretches I ever convers’d
 ‘ with*. I think I never, in all my
 ‘ Life, heard a more unmeaning *Dis-*
 ‘ *course*, nor worse delivered, than I did
 ‘ from a *Minor-Canon* at one of the *Ca-*
 ‘ *thedrals*. It seems that Gentleman’s
 ‘ chief Talent lies in *Singing*, which he
 ‘ is said to do extremely well: I must
 ‘ own, I really wish’d he had sung us
 ‘ his *Sermon*, and then we might have
 ‘ been pleas’d with the *Tune* at least.

* *We meet with some Men in the World* (says a favourite Author of mine) *whose Inclinations would almost constrain us to believe that Passions are grafted in the Soul; for we see some so effeminate, that a Word puts them into a Rage, a sincere Reprehension irritates them, and in what Method soever you deal with them, their Anger or Indignation is not to be avoided. Vide Man without Passion, &c. Discourse IIId.*

‘ There was also one of the *Singing-men*,
 ‘ who, when he made a *Shake* upon any
 ‘ *Note*, shook his Head like a Toy
 ‘ I have seen, of a *Tortoise*, (in a little
 ‘ Box) hung upon Wires ; another of
 ‘ them, when he sung, gap’d as if he
 ‘ was going to swallow a poach’d Egg,
 ‘ or a *Milton* Oyster. I shall now give
 ‘ you a remarkable Instance of the In-
 ‘ fatuation of a Person’s being preju-
 ‘ dic’d against the *Organist* before-men-
 ‘ tion’d, without any Reason. A Lady
 ‘ of that Town had taken an Antipathy
 ‘ to him, tho’ she had never spoke
 ‘ to, nor receiv’d the least Affront
 ‘ from, him in any Respect whatever * :
 ‘ One

* There are a Sort of People in the World,
 that seem to be entirely governed by Caprice ;
 of such are those who take either an undeserved
 Antipathy, or an Enthusiastic Regard to any
 Person at first Sight : As an Author says, “ We
 “ often hate, we know not why, without ex-
 “ amining the good or bad Qualities of the Per-
 “ son ; and this *senseless Aversion of ours, will*
 “ *sometimes fall upon Men of extraordinary Merit.*
 “ ’Tis the Business of Reason to correct this
 “ *blind Passion*, which is a Reproach to it : For
 “ *is there any Thing more unjust, than to have an*
 “ *Aversion to those that are an Honour to human*
 “ *Nature ?*” And how many do we meet with,
 that are so lavish of their Favours to some
 Folks,

‘ One *Sunday*, after Evening *Prayers*,
 ‘ this Lady went to visit a Gentlewoman,
 ‘ and

Folks, as to think they can never pay them Esteem, or Money enough for what they do, especially if they live at a great Distance ; whilst they will rarely employ others of the same Vocation that live in the Neighbourhood, tho', perhaps, infinitely superior in Merit to those whose Interest they so partially espouse. To such therefore the old *Proverb* is very applicable : *Far fetch'd, and dear bought, are Things for Ladies.* Such Persons are somewhat like those which *Mercury* (in a comical *Farce*) takes Notice of, where he says, “ People think they can “ never be well cur'd, unless they have a Doctor “ that picks their Pockets for 'em stoutly ; one “ that takes a double Fee, is as wise again as he “ that takes but a single one.” *Vide An Hospital for Fools*, published about twenty Years ago. The following real Matter of Fact, will evidently demonstrate the Truth of this : An *Organist* of great Repute, who used to Teach, and put his Scholars Instruments in Order, for eighteen Pence a Time, had not more than one Pupil in the Town where he liv'd, for some Years ; tho' during his being there, three Persons within twenty Yards of his House, gave another Master that came about twelve Miles off, Five Shillings an Hour each, notwithstanding he only took them in his Way to other Places ; and yet the former had never done the least Thing to disoblige any of them. Nay, what is still more incredible, tho' I avow it to be true, I knew a Journeyman Barber, in *Oxfordshire*, that had a rare *Brassen Front*, who cou'd

O 4

only

‘ and, by Way of *Tea-Table* Discourse,
 ‘ began to take Notice to the Com-
 ‘ pany, how *sweetly* Mr. *Warbler* had
 ‘ sung the *Antbem* that Afternoon ; and
 ‘ how *abominably bad* the *Organist*
 only scrape *Bobbing Joan* on the *Fiddle*, and
 scarcely put a *Hurdy Gurdy* (or *Bladder* and
String) in Order, went about Tuning *Harp-*
sichords and *Spinnetts*, and several Gentle-
 men and Ladies were weak enough to employ
 him, (tho’ there were two or three Persons in
 the Neighbourhood, that understood *Tuning* ex-
 ceedingly well) till he utterly spoiled all their
 Instruments, and were forced afterwards to send
 for proper People to rectify them. I have also
 met with Men that would pretend to teach the
Spinnet, tho’ they did not know one *Key* from
 another : But what Sort of Gentry those were
 who employ’d them, will be no difficult Matter
 to determine. There are some Folks likewise,
 that actually seem as Blind, Deaf, and Dumb,
 even to the Vices of their Favourites, as if they
 were naturally born so : But, on the other Hand,
 how piercing is the Eye ; how distinguishing the
 Ear ; and how voluble the Tongue, at the In-
 discretions of those they have conceiv’d the least
 Dislike to, tho’ perhaps, by no Means deserving
 it ; and are often Persons of the greatest Probity.
 Thus, he that judges of *Virtue* by Success, will
 do Honour to a great many Knaves ; so he that
 judges of *Merit* by Success, will do Honour to
 a great many Fools : For it is easy to perceive,
 that let some People strive ever so much to please,
 shall never succeed ; whilst others, on the con-
 trary, are sure to give Satisfaction, let them act
 ever so ill.

‘ play’d .

‘ play’d to him, by *Jerking** and *Jig-*
‘ *ging* the *Organ* in such a Manner,
‘ that

* It’s a Sign that Lady did not understand what she was talking about, by her saying, the *Organist jerk’d* the *Organ*, as it was impossible for him to have done it: Indeed the Person who blows the *Bellows*, for Want of taking proper Care, may make the *Organ* tremble, by forcing the Handles down too hard; but People will use their Tongues while they have them, tho’ they may, doubtless, often employ them to much better Purpose, than in defaming their Neighbours, as too many do. What a melancholy Reflection it is, to find Folks so extremely censorious as they are, when at the same Time, perhaps, their own Lives deserve to be censur’d as much, or more, than the Lives of those they condemn; so that one wou’d be apt to conclude, that they chose to have every Body better than themselves. But the Truth is, that many People are so vastly taken up in observing and condemning the Conduct of others, that they have not the least Leisure imaginable to ruminate on, much more to regulate, their own Actions. I cou’d wish, that all those Persons, who arraign the Morals of their Neighbours, wou’d shew them the Folly of their Errors, by their own *unexceptionable Behaviour*; according to our Saviour’s Precept, *Let your Light so shine before Men, that they may see your good Works*, St. Matthew, Vth Chap. and 16 Verse. We may suppose, that the Prophet *Jeremiah*, even in his Time, met with some such People, which occasion’d his ardent Desire of retiring from the World, in these pathetic Expressions. *O that I*
O 5 *had*

‘ that she wonder’d how *Mr. Warbler*
 ‘ cou’d have Patience to sing to his
 ‘ Playing ;

had in the Wilderness a Lodging-Place of way-faring Men, that I might leave my People, and go from them ; for they be an Assembly of treacherous Men. Take ye heed every one of his Neighbour, and trust ye not in any Brother ; for every Brother will utterly supplant, and every Neighbour will walk with Slanders. And they will deceive every one his Neighbour, and will not speak the Truth ; they have taught their Tongue to speak Lies, and weary themselves to commit Iniquity, Chap. the IXth, Verses 2d, 4th and 5th. ’ Tis plain our Church Divines consider *Malice, Calumny and Detraction*, as some of the most predominant Vices of the present Age, which may be collected from the *Prayer for Unity*, published in the *Form of Prayer, &c.* for the 29th of November 1759, Page 14, where are these Words. *Put away from us all Bitterness and Wrath, and Evil-speaking and Envy ; that our Hearts may be firmly knit together in mutual Affection, &c. — That we may study to be quiet, and do each our own Business, following the things which make for Peace, &c.* ‘ There are but three Ways, says ‘ *Dean Swift*, for a Man to revenge himself of ‘ the Censure of the World ; to despise it, to return the like, or to endeavour to live so as to ‘ avoid it : The first of these is usually pretended, ‘ the last is almost impossible, the universal Practice is for the-second.’ It was a Saying among the Ancients, that even *Jupiter* could not please all. People are ingenious in Slanders, and tardy in Praises ; Invectives are more pleasing to their Minds than Panegyricks. Thus another Author affirms,

‘ Playing; concluding her Invectives,
‘ with saying, *surely there never was*
‘ *such*

affirms, *That it is harder to avoid Censure, than to gain Applause; for this may be done by one Great or Wise Action in an Age; but to escape Censure, a Man must pass his whole Life without saying or doing one ill or foolish Thing.* See *Human Prudence*, Page 87. This is obvious from what the Holy *Psalmist* so often complained of, in the following moving Expressions: “ The Mouth
“ of the Ungodly, yea, the Mouth of the De-
“ ceitful, is opened upon me. And they have
“ spoken against me with false Tongues; they
“ compass me about with Words of Ha-
“ tred, and fought against me without a
“ Cause. Thus have they rewarded me Evil for
“ Good; and Hatred for my Good-Will. False
“ Witnesses did rise up; they laid to my Charge
“ Things that I knew not. They also that re-
“ ward Evil for Good, are against me; because
“ I follow the Thing that Good is.” And to
mention only one Passage more, he says, “ The
“ mighty Men are gathered against me, without
“ any Offence or Fault of me, O Lord.”

“ Those are excellent Sayings, methinks, (as
“ we read in Bishop *Patrick's* Parable of the Pil-
“ grim, before quoted, Page 416) which our
“ Forefathers have left behind them “ *He*
“ *shall have enough to do who studies to please*
“ *Fools, and them that have no Skill. To please*
“ *and to displease are the meer Effects of Chance*
“ *and Hazard; Wisdom and Sufficiency have no*
“ *Share therein: Two Things deserve to have but*
“ *little Credit given to them; the Esteem of great*
“ *Men, and the Testimony of the People: Repu-*
“ *tation*

'such an ill-natur'd Man in the World!
'When she had rail'd herself quite out
'of

"tation is a Thing that is often got without Me-
"rit, and lost without Ill-deservings." It was
 the Observation of *Plutarch*, "That our indus-
"trious Search and Inquiries should chiefly be
"employed about our own Affairs at Home; for
"here we shall find so many Offences in our
"Conversation, such Variety of Perturbations in
"our Souls, and manifest Failures in our Duty,
"that it will take up so much Time to reform
"them, as not to leave us any Leisure to be im-
"pertinent or ill-natur'd in remarking upon the
"Faults of others." "In the Business of Tale-
'bearing, says a noted Writer, a Lyar hath as
'much Credit as any; for Slander hath more
'Power to persuade, than either Reason or Elo-
'quence.' Therefore a Female Author's Advice
is, Trust not to the Appearance of a Crime, nor
to the Breath of a Report.' See the Whole Duty
of Woman, Page 26.

"Reputation and Fame, says a devout Wri-
"ter, is no more in our Power than Riches: For
"tho' by the Management of ourselves, we
"give the Occasions of Esteem or Disesteem,
"yet still the Opinion is not ours, but theirs that
"entertain it; and when we have done all we
"can, we lie at their Mercy to think what they
"please of us. Hence it comes to pass, that
"some who are profane and irreligious Men: at
"the Bottom, gain the Character of Piety and
"Virtue, and impose not upon others only, but
"sometimes upon themselves too, with a false
"Appearance of Religion. And yet on the
"other Hand, others who have no Notions of a
"Deity,

of Breath, and was gasping for a fresh Supply, an old Lady in Company took her

“ Deity, but what are highly reverent and be-
 “ coming, are mistaken by some People for In-
 “ fidels and Atheists. And thus the reserved
 “ and temperate Conversation, is despised and
 “ traduced by some, for meer Senselessness and
 “ Stupidity.” *Vide Simplicius’s Commentary*
 upon *Epictetus’s* Morals, translated by Mr.
Stanhope (printed 1694) Page 48. Thus the
 Sanctimonious *Thomas à Kempis* gives us this
 wise Precaution: “ *Be not too hasty in believing*
 “ *every Word*, nor the Suggestions of *every*
 “ *Spirit*; but consider coolly and leisurely, and
 “ make a Conscience of giving your Credit *with*
 “ *due Caution*. Men are much more prone,
 “ (the greater is the Pity) both to speak and be-
 “ lieve Ill, than Well of their Neighbours. This
 “ is our Infirmary and Unhappiness: *But a good*
 “ *Man will consider and make Allowances for it*.
 “ And the Effect of this Consideration will be,
 “ the suspending his Assent, and neither believ-
 “ ing all he hears, nor officiously reporting all
 “ he believes.” see Dean *Stanhope’s* Christian
 Pattern, &c. or a Translation of *Thomas à*
Kempis’s Imitation of JESUS CHRIST, Chap-
 ter the IVth.

We have a very notable Instance of a cause-
 less Antipathy, given us in the Life of *James*
Graham, Marquis of *Montrose*, who lived in the
 Reign of King *Charles* the Ist, tho’ perhaps a
 Braver General, or a more Loyal Subject, never
 trod the Earth; where we find, by the artful
 Contrivances of the Marquis of *Hamilton*, that
 Prince had conceived such an Aversion to the
 Marquis

her up very short, saying, "Madam,
 "I am extremely surpriz'd to think a
 "Woman

Marquis of *Montrose*, that when he was first presented to his *Majesty*, he cou'd not avoid shewing it; for thus we read, *The King was so prepossessed against him, that when he knelt to kiss the King's Hand, his Majesty turning carelessly his Head aside, took no Notice of him, tho' of Course he presented him the Compliment of his Hand.* The Resolution which that noble *Marquis* shewed at his Trial and Execution, could only proceed from the Integrity of his Conscience. After many Indignities, he was, for his extraordinary Loyalty, hang'd on a Gallows thirty Feet high, and his Quarters distributed to the four principal Cities in the Kingdom. *Vide the Life of that great Man in the Universal Magazine, Vol. XXVth, Page 337.* As the following *Epitaph*, which the said *Marquis* wrote on the Sands at *Leith*, with the Point of his Sword, after hearing of King *Charles's* being martyr'd, contains such exalted Sentiments of Love and Duty, I hope it will not be thought impertinent if I here recite them.

"Great! Good! and Just! could I relate,
 "Thy Woes, or thy untimely Fate,
 "I'd weep the World to such a Strain,
 "As it should deluge once again:
 "But since thy lead-tongu'd Blood demands
 Supplies,
 "More from *Briareus's* Hands, than *Argus's* Eyes,
 "I'll sing thy Obsequies with Trumpet's Sounds,
 "And write thy *Epitaph* with Blood and Wounds."

I shall close this Note with the following *Maxims*, extracted from a very edifying Book, lately published, entitled, *The Rule of Life.*

Lord

“ Woman of your Sense, and Know-
 ledge of the World, thou’st be guilty
 “ of

Lord *Bacon* says, a Man that hath no Virtue in himself, envieth it in others.

Praise from the common People, says the same Nobleman, is generally false, and rather followeth vain Persons than virtuous.

It is sufficient that every one in this Life, do that well which belongs to his Calling.

The wisest of Men have their Follies, the best have their Failings, and the most Temperate have, now and-then, their Excesses. As a Latin Author justly observes, *Humanum est errare*, i. e. Mankind is subject to Error.

To judge impartially, we are to put Men’s good Qualities in the Balance against their bad ones; and if the Scale of the first outweighs, the latter ought not to be brought into Account.

Let a Man do his best, and the World may do its worst: For a Man that doth the best he can, doth all that he should do.

He that scoffs at the Crooked, had need go very upright himself.

’Tis better to suffer without a Cause, than that there should be a Cause for our Suffering.

Rest satisfied with doing well, and leave others to talk of you what they please.

Forget others Faults, and remember thine own.

Hear not Ill of a Friend, nor speak any of an Enemy: Believe not all you hear, nor report all you believe.

Account it no Disgrace to be censured of those Men whose Favours would be no Credit to thee: Thou thyself only knowest what thou art; others only

“ of so much Indiscretion, to call it
 “ no worse, as to condemn a Person
 “ only from Hearsay * ; for in Respect
 “ to

only guess at thee: Rely not therefore on their
 Opinions, but stick to thine own Conscience.

Blame not before thou hast examined the
 Truth.

*Our good Qualities often expose us to more Ha-
 tred and Persecution, than all the Ill we do.*

In fine, 'tis a very great Doubt with me,
 whether there ever existed a *Wise*, or *Good* Man,
 that had not a Number of Enemies: Or was not
used Ill, in some Respect or other.

* *It is an easy Task (says an Author) to asperse
 the best Character ; but it is neither Wisdom or
 Justice to give Credit to the Tongue of Slander, un-
 less particular Circumstances appear to justify our
 Belief of the general Accusation. See Universal
 Magazine, Vol. XXIVth, Page 135.*

The pious Author of the *Old Whole Duty of
 Man*, before quoted, under the Article of whil-
 pering Scandal, makes this judicious Remark :
*If there were none that would give an Ear to
 Tales, there would be no Tale-bearers* In the
 next Paragraph, he has the following Words :
*The Generality of Men do rather take up Opinions
 upon Trust, than Judgment ; and therefore if they
 see a Man despised and scorned, they will be apt to
 do the like.* See the XIIIth Sunday. The whole
Chapter may be very useful to many People, if
 they will but attend carefully to it.

Simplicius, in his Commentary upon *Epictetus's*
Morals, says, “ It cannot agree with the Cha-
 “ racter of a *wise Man*, to take up with an Er-
 “ ror, nor with that of an *ignorant one*, to find
 “ out

“to Things of this Kind, from the
“numberless Observations I have made
“for

“out the Truth : But it stands to Reason, that
“the *ignorant one* should assent to a Falshood,
“and the *skilful* and *learned* should reject it.”
Vide Page 26.

Dean *Swift* tells us, ‘ There are many Folks,
‘ whose chief Delight is to engage People, by their
‘ artful Insinuations, into Misunderstandings
‘ with their best Friends ; to represent all Things
‘ in false Colours, and to be the common Emis-
‘ sary of Scandal.’ People who thus rashly con-
demn others, only from the malicious Reports
of their Adversaries, act much the same, as if a
Judge on the Bench, after hearing the Wit-
nesses belonging to the *Plaintiff*, shou’d, without
more ado, instantly pronounce a final Sentence
on any Person that’s brought before him, which
wou’d favour more of the Proceeding of a *Spa-
nish Inquisitor*, than of one that ought to be
guided by the *English* Laws; or what is call’d
Lidford-Law, which is to hang Men first, and
judge them afterwards.

The Author of a humorous and satirical No-
vel, call’d *The Adventures of Captain Greenland*
before-named, relates a very remarkable Instance
of this Kind (in his XIIth, XIIIth, XIVth, and
XVth Chapters, Book II, Vol. 1st, and Chapter
XIIIth, Book IVth, Vol. II) concerning the
Partiality of a Magistrate.

But if this is a Fault, how unpardonable must
those People be, who are guilty of exposing the
Failings, even of their most intimate Friends and
Acquaintance behind their Backs, which is too
often practised now-a-days. This uncharitable
and

“ for several Years past, I now, when-
 “ ever I hear any idle Stories pro-

and ungrateful Vice, is very emphatically set forth, in the following Lines, taken from the *Reverend Mr. Creech's Translation of Horace's Satires, viz.*

*He that shall rail against his absent Friends,
 Or bears them scandaliz'd, and not defends ;
 Sports with their Fame, and speaks whate'er he can,
 And only to be thought a witty Man ;
 Tells Tales, and brings his Friend in Disesteem :
 That Man's a KNAVE ; be sure beware of him.*

An ingenious Writer remarks, “ That it is
 “ easier to ridicule than commend ; a very little
 “ Understanding serves for the first, but a Man
 “ must have a good deal of Judgment to do the
 “ latter properly.” A Female Moralist, just
 afore-mention'd, has the following Admonition:
 “ Beware how thou censurest, lest in like Man-
 “ ner thou be censured.” Vide *The Whole Duty
 of Woman*. Section VIIIth. It is a just Saying
 of *Seigneur de Montaigne's*, *That we every Day
 and every Hour, say Things of another, that we
 might more properly say of ourselves, could we but
 revert our Observation to our own Concerns, as well
 as extend it to others.* See his *Essays*, Book IId,
 Chap. VIIIth, Page 103.

Socrates, when informed of some derogating
 Speeches one had used of him behind his Back,
 made only this facetious Reply, *Let him beat me
 too when I am absent.* “ One of the frankest
 “ Prostitutes that ever I knew since I was born,
 “ (says Sir Roger L'Estrange, in the Preface to
 “ his Translation of Tully's Offices) had these
 “ Words the oftenest in her Mouth : Lord!
 “ (says she) to see the Impudence of some Women !”
 “ nounced

"nounced against any one, conclude
 "them to be false; and am right
 "eighteen Times out of twenty: And
 "as to his *ferking* and *figging* the
 "*Organ*, as you *very elegantly* ex-
 "press'd it, so far from his doing so,
 "that he did not play the *Organ* at all,
 "for he, positively, went out of Town
 "this Morning with my Son, and, I
 "dare say, that about the Time the
 "*Anthem* was perform'd, they were
 "then, at least, thirty Miles off this
 "Place." "Why then, said the Lady,
 "his Son plays as bad as himself. To
 "which the other replied, "Madam,
 "I must needs tell you, that you are
 "a little out of Luck in your Censures
 "at present, for I myself heard Mr.
 "*Warbler*, before a great Number of
 "Gentlemen and Ladies, thank his
 "Son for playing so well to him, at the
 "same Time telling him, *That he never*
 "*was better accompanied by any Orga-*
 "*nist whatever, in all his Life.*"
 "Another Gentlewoman, going by the
 "*Organist's* House, had the Curiosity
 "to stare through his Windows, while
 "he was at Dinner: Which he not
 "perceiving, continu'd eating on; but
 "this

‘ this *good-natur’d* Lady did not fail to
 ‘ tell every Body where she went, that
 ‘ the *Organist* made Mouths at her * :
 ‘ However, afterwards, he us’d to sit
 ‘ with his Back to the Window, for
 ‘ fear other People should accuse him
 ‘ of the same *unmannerly* Offence. If
 ‘ Time wou’d permit, I cou’d send
 ‘ you several Things of this Nature,
 ‘ that we were inform’d of there con-
 ‘ cerning that *Organist*, but these are
 ‘ sufficient to shew you what cruel
 ‘ Treatment he meets with: And, as
 ‘ I told the *Vicar*, if *God Almighty*
 ‘ shou’d deal so rigorously with those
 ‘ merciless People as they have dealt
 ‘ with him, I very much fear, that
 ‘ even the best of them (without a
 ‘ hearty Repentance) will meet with a
 ‘ *dreadful Doom*; for our *Saviour* saith,
 ‘ *With what Measure ye mete, it shall be*

* The wise *Epicetus*’s Instruction, was this:
 “ If you happen to be told at any Time, that
 “ another Person hath spoken ill of you, never
 “ trouble yourself to confute the Report, or ex-
 “ cuse the Thing; but rather put all up with
 “ this Reply, That you have several other Faults
 “ besides that, and if he had known you more,
 “ he would have spoke worse.” *Chap. XLVIIIth.*

‘ mea-

‘ *measured to you again* *. I have been
 ‘ inform’d likewise of a very singular
 ‘ Circumstance, which happen’d to that
 ‘ *Organist* soon after he came to settle
 ‘ there. One Afternoon he had play’d
 ‘ a *Full Anthem* with *Verses* in it, when
 ‘ immediately as the *Prayers* were over,
 ‘ several of the *Vicars* met him at the
 ‘ *Organ-Loft Door*, and complain’d of
 ‘ his playing the *Anthem* too *fast* †: In
 ‘ Answer

* *St. Matthew, VIIth Chap. and Part of the
 2d Verse.*

† How often do we hear People, almost be-
 fore the *Prayers* are out of their Mouths, if not
 in the *Service Time*, criticising on the Dress, or
 Behaviour of some of the Congregation : Nay,
 I have frequently heard even the Members of
Cathedrals themselves, either quarelling with one
 another, or calumniating their absent Brethren,
 before ever they came out of the *Choir* : And
 further, I do positively affirm, that I have for-
 merly known some of the *Singing-men*, who have
 scarcely sung any Part of the *Duty*, begin to
 hum a *Song Tune* the Moment they got off their
 Knees, and continu’d doing so, till they were
 quite out of the Church-Door : But, certainly
 those Persons did not rightly consider where they
 were ; for we read, that the Patriarch *Jacob* was
 so seized with such an awful Sense of the *Divine
 Presence*, that he burst forth into these rapturous
 Expressions: *Surely the LORD is in this Place ;
 and I knew it not. And he was afraid, and said,
 How*

‘ Answer to which, he told them, that
 ‘ he had heard the Composer himself
 ‘ play it many Times, and he always
 ‘ play’d it rather *brisker* than he had
 ‘ then done; but, however, if they chose
 ‘ it, he wou’d play it *flower* next
 ‘ Time ; and so parted ; the *Vicars*
 ‘ going into the Vestry to pull off their
 ‘ Surplices, and he walk’d down the
 ‘ Church, where meeting one of the
 ‘ *Vicars*, (who is an exceeding good
 ‘ Master of *Music*, having compos’d se-
 ‘ veral *Anthems* and *Services* himself,
 ‘ but has not associated with the rest of
 ‘ his Brethren for some Years) after
 ‘ the usual Compliments of *How d’ye*
 ‘ *do ? and How d’ye do again ?* the
 ‘ *Vicar* said, *I never heard you, or any*
 ‘ *Person whatever, perform this Anthem*
 ‘ *so slow as you did to Night :* “ Why,
 “ replied the *Organist*, the *Vicars* are
 “ always finding Fault that I play every
 “ Thing too *fast*, so I had a Mind to

How dreadful is this Place ! this is none other but
the House of God, and this is the Gate of Hea-
ven. Genesis XXVIIIth, Chap. 16th and 17th
Verses.

“ please

“ please ’em if I cou’d * ; and tho’ you
 “ have now told me that I play’d the
 “ *Anthem* too *slow*, and I really think so
 “ myself, yet they, this very Minute,
 “ have been telling me, that it was too
 “ *fast*.” ‘ To which the *Vicar* an-
 ‘ swer’d, very angrily, *Pr’ythee what*
 ‘ *d’ye mind them for, how should they*
 ‘ *know any Thing of the Matter?*’
 “ Why, said the *Organist*, I am will-
 “ ing to oblige every Body, if I can.”
 ‘ Truly, return’d he, *you’ll have a diffi-*
 ‘ *cult Task to please them, take my Word*
 ‘ *for it* : And this Prediction, it seems,
 ‘ he has found but too true †. I had
 ‘ this Story from a Gentleman who
 ‘ came out of the *Organ-Loft* with the
 ‘ *Organist*, and was with him all the
 ‘ Time this Conversation pass’d betwixt

* A certain *Organist* of a *Cathedral* in *Ireland*, asked one of the *Singers*, what wou’d be the most likely Means to ingratiate himself with the rest of his Brethren? Who told him, the only effectual Method he cou’d advise, was to go to the *Alehouse* every Night, and get drunk with ’em.

† An *Organist* of a *Cathedral* having some Difference with the *Singing-men* (who had complain’d of his Playing) he told them, he wou’d advise ’em to pray to *God* to make them an *Organist* on Purpose, for he was sure, there was ne’er a one *ready made* that could please ’em.

‘ the

‘ the *Vicars* and he. This tallies ex-
 ‘ actly with an Inconsistency I have
 ‘ heard, that many of those *Vicars* re-
 ‘ proach the *Organist* for not having a
 ‘ *quick Finger* *, yet complain that he
 ‘ plays

* I remember a Story which I was told by a very eminent *Organist*, and an exceeding good Master of *Music*, but cou’d not submit to the present Taste of playing *every Thing* as if they were *Figgs*. This Gentleman chanc’d to have an Occasion to go to *London*, upon some Business, and being intimately acquainted with a particular Friend of the late Mr. *Handel*’s, was, by his Means, introduced to that great Musician, and had the Pleasure of drinking a Glass of Wine with him.

Accordingly when this *Organist* went Home again, he was determin’d to impose upon his Country Auditors, and therefore invited several of the Gentry in the Town to spend an Evening with him ; when, after he had told the Company that he had been instructed by the famous Mr. *Handel*, many of them begg’d he wou’d give them a *Lesson*, which he presently obliged them with, and at the same Time, play’d a little trumpery *Piece* that he compos’d on Purpose, wherein he alternately cross’d his Hands, like old *Joe Baker* the *Kettle-Drummer*, and with as great an Air, as if he had practis’d to do so all his Life-Time, tho’ without any Regard to the Harmony, but only to surprize and deceive his *Spectators*; which really produc’d the desir’d Effect, several of them seeming to be quite astonished; and when he had finish’d his *burlesque Prelude*,

‘ plays nothing but *Figgs* : And tho’
 ‘ they all acknowledge that he can, if
 ‘ he

Preiude, very kindly thank’d him, and told him, that they never heard any one so much improv’d, in so little a-while, as he was, tho’ he had not even heard Mr. *Handel* play : But, as the Saying is, *As the Fool thinketh, so the Bell tinketh*.

I have known some young Sparks that have been sent to *London* to learn *Music*, where they’ve not continu’d above a Year or two, and got, perhaps, half a Dozen *showy Lessons* by rote, who, when they went into the Country again, and flourish’d away with them, have been look’d upon as *Wonders of the Age* ; and yet, I have met with many of these *Prodigies*, who cou’d neither play twenty *Bars extempore*, or take even an easy *Minuet* off at Sight, if they might have the World. Thus, as the *Proverb* says, *Amongst the common People, Scoggan is a Doctor*. But of all marvellous Folks, commend me to those who play *extravagantly fine* on any Instrument, *without ever practising* ; (if you’ll believe them, for I can’t say I do) of which I have heard of an infinite Number within these few Years ; tho’ the famous Mr. *Lock* (in his *Essay on Education*) seems to think *Music* is not so easily attain’d ; for the Reason he gives, why young Gentlemen shou’d not learn that *Science*, is, because it naturally requires such constant Application, that it wou’d of course interfere too much with their more-necessary Studies. I will finish this Note with a Saying of Mr. *Handel*’s : Some Gentlemen asking him to play Signior *Scarlatti*’s *Lessons*, (most of which are

P

criss-

‘ he pleases, *accompany* them as well as
 ‘ any Body, yet they only do this,
 ‘ knowing

cross-handed) he told them, his Belly was too big to play such *Lessons* as those; tho’ I rather imagine he despis’d all such Sort of Tricks, as I don’t find that in any of his *Music* for the *Harpsichord*, he ever compos’d any Thing in that Manner, and yet his *Lessons*, and *Organ-Concertos*, must undoubtedly be acknowledged to be the finest Pieces of the Kind, that ever were published.

From various Circumstances, which almost daily occur, one wou’d be apt to conclude, that People of the present Age are more dispos’d to be surpriz’d than pleas’d; witness the *Quart-Bottle Scheme*; and another *wonderful Project*, where a Man *was to jump down his own Throat*; neither of which *Exploits*, supposing they might be executed, cou’d possibly give Pleasure to a Company of *Christian Spectators*; because if the Person had actually jump’d into the *Bottle*, he must have broken his Ribs at least: And likewise the other *Mock-Necromancer* would infallibly have choak’d himself. But to be serious. Some Years since, I saw a *Machine*, by what Name it was call’d, I have really forgot; however, it was no more than a common large *Organ*, neatly embellished with Statues, &c. the *Keys* being on the Inside: This *Instrument* was to perform any *Tune* whatever the Auditors desired. Accordingly, while the Man who shew’d the *Machine*, pretended to wind it up, the Person conceal’d within the Case, turn’d his Book, and *twialed* away, to the Admiration of all present: But if he chanc’d not to have the Piece of *Mu-*
sic

' knowing it will render him the more
 ' culpable when they accuse him of not
 ' playing as he ought, and not as a
 ' Compliment to him *. But, as our
 ' Saviour said, *No Prophet is accepted*
 ' *in his own Country* †. For my Part,
 ' I wonder he has any *Finger* at all,
 ' since it is enough to ruin the best
 ' Hand whatever, to play so *slow* as
 ' they perform the *Duty* at that Church:
 ' And 'tis my Opinion, when *Cathe-*
 ' *dral-Music* is sung in a *doleful, heavy*
 ' Manner, it is rather an Incumbrance

sic which was fix'd upon, then the Man told the
 Company, it was not within the *Compass* of the
Organ.

I actually shou'd not be surpriz'd, if, in this
Wonder-working Age, a Person was to advertise,
 that he would undertake to perform Mr. *Han-*
del's, Signior *Gallupi's*, *Mondonville's*, *Giardini's*,
 or any such *Lessons*, with his *Teeth*; or that a
 Man shou'd write a fine *Hand* with a Pen stuck
 in his Nose. Pardon the Impropriety of the Ex-
 pression.

* An eminent Author tells us, " Some have
 " a perfidious Trick to ruin a Man by *Commēn-*
 " *dations*; to praise for small Things, that they
 " may disparage successfully for greater. It is
 " the worst of Malice, says *Plutarch*, to inter-
 " mix with Reproaches some Praises, that the
 " Accusations may gain the firmer Belief."

† St *Luke*, Chap. the IVth, and Part of the
 24th *Verse*.

‘ to the *Liturgy*, than any additional
 ‘ Ornament to it: One wou’d really
 ‘ be inclined to think, that they had
 ‘ laid a Wager which shou’d *drawl* the
 ‘ Notes out longest; for I’m sure there
 ‘ are many *Ministers* that will almost
 ‘ read a short *Collect*, while some of
 ‘ them are *quavering* out *Amen*: Nay,
 ‘ I do avèr, that many of the *Singers*,
 ‘ are longer in *dragging* out the last
 ‘ Syllable of the *Sentences*, than they
 ‘ are in *chaunting* all the other Part of
 ‘ them. Now, can any Person ima-
 ‘ gine, that the original Intent of *prai-*
 ‘ *sing* God, was to draw the Breath
 ‘ out of People’s Bodies. As to *Chaunt-*
 ‘ *ing*, without Dispute, it should be
 ‘ performed as any *Clergyman* would
 ‘ read; distinctly, and with a graceful
 ‘ Accent; and so, doubtless, ought the
 ‘ *Services* and *Anthems* to be sung: Nor
 ‘ can I ever be induced to believe, that
 ‘ the *Almighty* will esteem any Man’s
 ‘ *Prayers* the more, because at the End
 ‘ of every *Amen*, &c. he makes a *fine*
 ‘ *long-turn’d Shake*; tho’ it must be
 ‘ owned, this is really, according to
 ‘ the literal sense of the Words, *closing*
 ‘ his Petitions with a good *Grace*.

‘ But

‘ But, that you may not from hence
 ‘ conclude that all *Vicars* are like those
 ‘ before-mention’d, I will recite to you
 ‘ something more entertaining than that
 ‘ I have just now inform’d you of. In
 ‘ our Travels we met with a good-hu-
 ‘ mour’d merry *Grig*, that belonged to
 ‘ one of the *Cathedrals*, whom we ear-
 ‘ nestly entreated to spend the After-
 ‘ noon with us: But he told us, he had
 ‘ been a *Delinquent upon Record*, * and
 ‘ hop’d we’d excuse his going to
 ‘ Church; but, said he, “ we shall soon
 “ perform our *Exercise*, for there will
 “ be ne’er a *Canon* at Church to *dis-*
 “ *charge*, only two or three *Blunderbusses*
 “ *to let off*, and we’ll have DELIVER US,
 “ † *Batten*, which is one of the best
 “ *Anthems* that ever was *composed*, being

* I’ve really known an Instance, where one Singing-man attended Church no more than six Weeks in a whole Year; and some others not above seven Months, that met with double the Civility that those did who constantly officiated. But it is to be hoped such partial Dealing as this, is rarely practised, as it would be but a poor Encouragement for the rest of the Members to attend: Tho’ perhaps, as *Absence strengthens Love*, so it may likewise *increase Kindness*.

† The CVIth *Psalms*, at the 45th *Verse*.

“ but a Minute and half long *.” This
 ‘ jocosse *Vicar* told us, he was going to
 ‘ Church, one Day, with a dirty Sur-
 ‘ plice on, and a Man came up to him,
 ‘ and ask’d him, *if the Waggon was*
 ‘ *come in.* He also inform’d us, that
 ‘ there was one of his Brethren, whom
 ‘ they call’d a *Drone-Bee*, because he
 ‘ seldom *pray’d*, † *sung*, or *read*; and
 ‘ likewise gave us a Copy of Verses,
 ‘ that he said he made upon the *Priest-*
 ‘ *Vicar’s* going out of Town on *Sundays*
 ‘ to preach, which were these :

‘ *Then Horse and away,*
 ‘ *To preach, and to pray,*
 ‘ *And leave us poor Lay*

‘ *To sing by ourselves:*

‘ *Tho’ the Priests are wanting,*
 ‘ *We still keep on chanting,*
 ‘ *Or, otherwise, ranting,*

‘ *Without all those Elves‡.*

* This arch Wag, seems to be of the Opinion
 of a certain Nobleman I knew, who us’d to say,
 the best *Sermon* he ever heard in his *Life*, was but
 ten Minutes long.

† ‘ And is *Devotion* thought too much on *Earth*,
 ‘ When Beings, so superior, *Homage* *boast*,
 ‘ And *triumph* in *Prostrations* to THE *THRONE.*’

Dr. Young’s 1Xth Night Thoughts.

‡ *Wand’ring Spirits.*

‘ I have

‘ I have promis’d the *Organist* of
 ‘ one of the *Cathedrals*, where some
 ‘ of the *Vicars* sing in a very *drowsy*,
 ‘ *loitering, dragging* Manner, to send
 ‘ him about half a Dozen Books of
 ‘ BAXTER’S *Shove to a heavy-a—s’d*
 ‘ *Christian*. I’m afraid I have almost
 ‘ tired you, and therefore I’ll trouble
 ‘ you but with one Thing more, which
 ‘ was what we thought a *high Scene*.
 ‘ A *Vicar* being sent to, by the *Residen-*
 ‘ *tiary*, to sing a Solo *Anthem*, return’d
 ‘ Word back, that he was so hoarse he
 ‘ cou’d not speak, and began to weaze
 ‘ and cough, as if he’d bring his Heart
 ‘ up; tho’ he had just before *chanted*
 ‘ the *Psalms* so loud, that he might
 ‘ have been heard all over the Church*.

‘ About

* I’ve met with several *Singers*, that seem’d
 to make it a constant Rule, never to *sing* when
 they were desir’d: And if a great Number of
 People went, either to a Church, or *Concert*, to
 which they belong’d, on Purpose to hear them,
 they were sure to have a *violent Cold*. I must
 needs say, this is not altogether their own Fault,
 for it often happens, through the Ignorance of
 many Folks, who understand nothing at all of
Music, and have never heard any capital Per-
 formers, that many of our *Singers*, whose
 Voices are no more than a Degree above the

‘ About two Hours after, he went to
 ‘ a great Inn in the Town, with some
 ‘ *Pot-Companions*, and we heard him,
 ‘ at the Distance of three Stone’s Cast,
 ‘ (the Window in the Room being
 ‘ open) as distinct as cou’d be, sing se-

Braying of an *Ass*, are idoliz’d as if they were the finest in the World : But, on the other Hand, it were to be wish’d, that those People who sing for their Livelihood, wou’d not only copy Mr. *Bear-I.* (who is, without Exception, and without a Compliment, the most *universal* good *Singer* I know) in his *expressive Manner*, but also in his Readiness to oblige every one, with the most trifling *Ballad*, or the grandest Piece of *Music*. I have heard that Gentleman sing, (at a *Public Entertainment*) for three Hours together, not only all his own *Songs*, but even in all the *Choruses*, of which he had no Occasion to have sung one *Note* ; whilst others, tho’ infinitely inferior to him, in every Respect, seem’d to look upon it as a Thing below the *Dignity* of *Solo-Singers*.

The Coxcomical Behaviour of too many of our *English* Singers, cannot be better accounted for, than in the following Words, taken from the humorous Author of *Captain Greenland*, (so often mention’d) in his Description of the People of, what he calls, *Puppet-Island*, where he says,
 “ I afterwards found, that the more *Airs* I gave
 “ myself, the more I was liked.” *Vide* III^d Vol.
 Page 201.

‘ veral

‘veral Songs * : But behold the Con-
 ‘sequence of disobeying his Superior,
 ‘and

* How many People have I been acquainted with, that belong’d to *Cathedrals*, who I’ve heard sing more in one Evening, at a *Concert*, or a *Public-House*, than they usually did at their *Choirs* in a Month, and with three Times the Spirit too: Nay, what is worse, I have known some *Singers*, who have staid from Church on *Sunday Afternoons*, purely because they wou’d not sing the *Anthem*; but how they can answer that to their Conscience, is really beyond my Comprehension. However, notwithstanding what has been said, there may be a very substantial Reason assign’d for their not caring to sing so frequently as they shou’d, to wit, the small *Assortment* (to speak in the Shop-keeper’s Stile) of single *Anthems*, which our *Solo-Singers*, at almost every *Cathedral* make use of, and which rarely exceed the Number of Days in the Week; and some there are, whose whole *Stock* doth not amount to half that Number; therefore it may proceed from their *Modesty*, by being ashamed to repeat the *Anthems* over so often, as they then must unavoidably do. I declare that I’ve heard the same *Solo-Anthem* sung by two or three different Boys, and three or four *Singing-men*, at a *Choir*, near twenty Times in one Month, and even the very same Afternoon that it had been *chanted* before in the ordinary Course of the *Psalms* for the Day. I knew a *Singing-man* some Years since, that belong’d to *Windjor Chapel*, and the College at *Eaton*, who was always a constant Attendant at these *Choirs*; one of the most obliging Creatures that ever existed; and

‘ and who was the most *indulgent*
 ‘ *Friend* he had belonging to the *Ca-*
 ‘ *thedral*; for, as if it were a Judgment

wou’d sing any Thing the Moment he was asked: But, when he came to be possessed of the *King’s Chapel*, and *Westminster-Abbey*, that is, had got to the very Summit of his Wishes, seldom attended any of the *Choirs*; instead of which, his Head turned upon Schemes of Pleasure, and after he had enjoy’d his Preferments but a few Years, grew low-spirited, and died in Despair: A Punishment for his Ingratitude to the Almighty Disposer of Benefits and Blessings. There was likewise a *Clergyman*, who belong’d to his *Majesty’s Chapel*, *St. Paul’s*, and *Westminster-Abbey*, that had one of the finest Voices ever heard; yet, for thirty Years before his Death, (tho’ he was not ill) never sung but in the *Chorus* Parts, as he had always the *Misfortune* to have a *wretched Cold* whenever he was entreated to sing: This Gentleman having a fine Head of Hair, perhaps he was afraid of *shaking* it out of Buckle. I have also met with some Performers that cou’d neither sing nor play, with any Pleasure to themselves, or those who heard them, till Twelve o’clock at Night. To conclude, I have known *Vicars* that cou’d sing, and *Organists* who cou’d play, every Thing extremely well, but *Cathedral-Service*. *O Tempora, O Mores!* Signior *Tosi*, before-named, advis’d some of his Countrymen to thank the great Number of *Theatres*, the Scarcity of excellent Performers, and the *Stupidity* of their Auditors, for their Success. See Page 131. ’Tis this Author’s Remark, *That the Ancients performed with more Judgment; and the Moderns execute with greater Boldness.*

‘ upon

‘ upon him, that very Night, at Eleven
 ‘ o’Clock, (*tho’ it might proceed from*
 ‘ *drinking too much Liquor* *, or over-
 ‘ straining himself;) he was totally de-
 ‘ priv’d of his Faculties, and we saw
 ‘ him obliged to be led Home betwixt

* The Council of *Aquisgrane*, (now called *Aix la Chapelle*) commanded all Singers not to pollute the Skill given them by God by vicious living, but to adorn it with Virtue and Holiness. *Studendum summopere Cantoribus est, ne donum sibi Divinitus collatum vitiis fœdent, sed potiùs illud humilitate, castitate, sobrietate, et cæteris sanctarum virtutum ornamentis exornent: quorum Melodia animos populi circumstantis, ad memoriam amoremque; cælestium, non Solùm sublimitate Verborum, sed etiam Suavitate Sonorum, quæ dicuntur erigat.* Canon 137. i. e. The greatest Care is to be taken by *Choirmen*, that they don’t pollute the Gift bestow’d on them by the *Almighty* with Vices; but that they rather adorn it by Humility, Chastity, Sobriety, and the other Ornaments of Holy Living, (or Holy Virtues) by whose Melody the Minds of the People standing round them, what they sing, or say, may be raised to a due Remembrance and Love of heavenly Things, not only by the Loftiness of their Words, but also by the Sweetness of the Sounds.

If the Lives and Manners of such Persons, are not wholly consistent with their Profession, it’s very likely some Folks may be ill-natur’d enough to apply this old Saying to them: *The nearer to Church, the farther from God.*

‘ two Daniels which upon Enquiry,
 ‘ we found to be his Daughters. My
 ‘ Sisters and Brothers, join with me in
 ‘ Duty to you, &c.’



C H A P. XXX.

Captain Shoot, his Sister, and Son, breakfast at Mrs. Lawn's; after which they go to St. Paul's, and Mr. Shoot, and Fanny are married. — Mrs. Lawn, and the Brothers dine and sup at the Captain's.

WEDNESDAY Afternoon Mr. *Shoot* came to apprise Mrs. *Lawn*, that his Father, Aunt, and himself, intended to breakfast with her, Miss *Brown*, and the three Brothers, at Eight o'Clock precisely the next Morning. They were very punctual, for the Clock had hardly done striking, before the *Captain's* Coach came to the Door. Mrs. *Lawn* and *Fanny* met them in the Shop, and conducted them up Stairs to the Dining-Room, and when Breakfast was over, they set out for St. *Paul's*: Mrs. *Lawn* and *Fanny* went in the Coach

Coach with the *Captain*, Mrs. *Shoot*, and Mr. *Shoot*, the Brothers promising to meet them at Church. They were all shewn into the *Dean's* Vestry, where Dr. *Godolphin* was waiting for them. Mrs. *Lawn*, and the whole Company, as they were going up the *Back Isle* to the Altar, agreed that they never saw *Fanny* look so charmingly before: She had on an exceeding rich white flower'd *Damask* Gown, fac'd and rob'd with a broad Gold Lace; a Cap made in a very peculiar Taste of her own Invention, and the Watch and Ring that Mr. *Shoot* had presented her with, and which she put on at his particular Request. Tho' the *Captain* was pretty old, yet *Fanny's* Beauty was so conspicuous, that he cou'd not help declaring to his Son, that he thought his *Bride* had more the Aspect of an *Angel* than a Woman. When the Solemnity was ended, the *Dean*, according to Custom, wish'd the *Bride* and *Bridegroom* a great deal of Comfort in their new State of Life; and the *Captain* gave them his Blessing: Then the rest of the Company likewise wish'd the new married Couple much Joy. They all went directly

directly to the *Captain's* House, where a most splendid Entertainment was provided; every Body seem'd completely satisfy'd, and the Evening concluded with inexpressible Felicity. As soon as the *Bride* and *Bridegroom* were put to Bed, with the usual Formalities, Mrs. *Lawn* and the three Brothers, went Home in the *Captain's* Coach, she all the Way extolling the manifold Perfections of the happy Pair. When *Thomas* came to his Lodgings, he finish'd his Letter which he had been writing to his Mother, and sent it directly to the *Post-Office*, the Purport of which will be the Subject of the ensuing Epistle.



C H A P. XXXI.

The Description of the Monuments finish'd. — Thomas sends a short Account of the Wedding to his Mother.

‘ Honoured Mother,

‘ **A**S I shall be very much taken up
 ‘ To-morrow, it being the Day
 ‘ fix’d

‘ fix’d upon for Mr. *Shoot*’s and my
 ‘ Sister’s Wedding, I shall now; at
 ‘ my Leisure, proceed to give you Part
 ‘ of the Remainder of my Remarks
 ‘ concerning the Monuments, &c. at
 ‘ *Westminster-Abbey*. The next Mo-
 ‘ nument worth observing, is a very
 ‘ stately one of the Earl of *Exeter*,
 ‘ (who was Privy Counsellor to King
 ‘ *James* the 1st,) and his Countess,
 ‘ both in their parliamentary Robes : It
 ‘ is composed of black and white Mar-
 ‘ ble, raised above five Feet from the
 ‘ Floor, with several beautiful Images
 ‘ upon it. Near this, is a very plain
 ‘ Tomb of King *Edward* the 1st, who
 ‘ defeated the *Scots*, and brought away
 ‘ the King of *Scotland*’s Crown and
 ‘ *Sceptre*, and the *Coronation-Chair*,
 ‘ which the Kings of *England* have
 ‘ been crowned in ever since. This
 ‘ great Prince was crown’d with his
 ‘ Queen *Eleonore*, in this Church, *August*
 ‘ the 15th, 1274, and died in 1308.
 ‘ We were shewn a very neat Monu-
 ‘ ment, which was erected for this
 ‘ Queen *Eleonore*, of Free-Stone and
 ‘ grey Marble, with her Image most
 ‘ curiously wrought in Brass gilt, her
 ‘ Hair

‘ Hair dishevell’d, and falling very natu-
 ‘ rally about her Shoulders; on her Head,
 ‘ a Crown under a fine Canopy, sup-
 ‘ ported by two *Cherubims*, all of gilt
 ‘ Brass, with a skreen of Iron, wrought
 ‘ through in various Figures, worthy of
 ‘ the nicest Observation: She died in
 ‘ 1298. We also saw the *Coronation-*
 ‘ *Chair*, just before-mention’d, which
 ‘ is made of a solid hard Wood, the
 ‘ Back and Sides of the same; it is sup-
 ‘ ported by four *Lions*, and was brought
 ‘ out of *Scotland*, by the aforesaid King
 ‘ *Edward* the Ist, in 1296. There is
 ‘ a Stone of a blueish Colour, mix’d
 ‘ with red Spots, enclosed underneath
 ‘ the Seat of the *Chair*, and is said to be
 ‘ the same that the Patriarch *Jacob*
 ‘ rested his Head on, when he dreamed
 ‘ about the *Angels* ascending and de-
 ‘ scending *. This Stone, and the
 ‘ *Chair*,

* A noble Traveller, in his Description of
 the Curiosities of *Westminster Abbey*. has the fol-
 lowing remarkable Paragraph: *Amongst the Re-*
liques, which are still preserved in this Church,
there is one which, for its Antiquity, I believe has
not its Equal, it being the Stone which served for
Jacob’s Pillow, when he dreamt of that mysterious
Ladder which reached up to Heaven. This pre-
cious Relique is very much neglected, and I cannot
 ima-

‘ *Chair*, are reported to have been
 ‘ brought into Scotland by King Fer-
 ‘ gus, about 330 Years before Christ.

‘ King Charles the IId, King William
 ‘ the IId, and Queen Mary; Queen
 ‘ Anne, and the Prince of Denmark,
 ‘ are all buried in one Vault, in King

*imagine how it came to be so abandoned by that pious
 King James IId. The English wou’d do well to
 make a Present of it to the Republick of Venice,
 where this Stone wou’d quadrate exactly with the
 Piece of Moses’s Rock in St. Mark’s Church. The
 Cardinal Cienfuegos shew’d me a Piece of it when
 I was last at Rome: He told me, that he stole it
 in his Return from Portugal, where he had been
 Ambassador, when he came to London with a
 Commission from the Emperor to King George I.
 He added, that it was the only Robbery he was
 ever guilty of in his Life, and that he should have
 been exceeding scrupulous of committing it, if this
 Stone had been as much honour’d in England as it
 deserved; but that finding it neglected and despised,
 he could not help filching a Piece of it, which he was
 so fortunate as to strike off with a Key, at the very
 Nick of Time when the Keeper of it happened to be
 looking another Way. I told him that I did not
 think that he needed to have been so very scrupulous
 of this Theft; that I was perswaded that if he had
 given the Keeper a Guinea at most, he might have
 had a much greater Piece, and that perhaps for a
 Trifle more he might have brought away the whole
 Stone. O Lord! cry’d the Cardinal, lifting up
 his Eyes to Heaven, I wish I had purchased it.
 See Baron Pollnitz’s Memoirs, Vol. IId, Page
 440.*

‘ Henry

‘ *Henry* the VIIth’s Chapel. There
 ‘ are also the Effigies of King *Charles*
 ‘ the II^d, the famous General *Monk*,
 ‘ Duke of *Albemarle*, who restored the
 ‘ said King *Charles* to his Throne,
 ‘ (whose Cap the Person who shews the
 ‘ Tombs, puts upon each of the Heads
 ‘ of the Spectators ;) and *Lewis Stuart*,
 ‘ Duke of *Richmond*, and his Dutcheſs,
 ‘ as big as Life, in their Coronation
 ‘ Robes, all made of Wax : These are
 ‘ kept in Wainſcot-Caſes, and ſtand
 ‘ upright, exactly as if they were alive.
 ‘ There is likewise a very ſumptuous
 ‘ Monument of Caſt Braſs, where, on
 ‘ a Marble Table, are the Effigies of
 ‘ this Duke and Dutcheſs : He was firſt
 ‘ Gentleman of the Bed-Chamber to
 ‘ King *James* the I^{ſt}.

‘ Beſides what I have already men-
 ‘ tion’d, there are a great Number of
 ‘ Cheſts, which contain the Bodies of
 ‘ ſeveral Kings, Queens, &c. but as the
 ‘ Deſcription of them, wou’d take up
 ‘ too much Room for this Letter, I
 ‘ will ſend you a more explicit Ac-
 ‘ count of them when I get to *Oxford*
 ‘ again, as well as many other curious
 ‘ Buildings, &c. ſuch as *Chelſea* and
 ‘ *Greenwich*

‘ *Greenwich* Hospitals, which, for their
 ‘ delightful Situation, and beautiful Ar-
 ‘ chitecture, may, with much greater
 ‘ Propriety, be stiled Palaces; St.
 ‘ *Paul’s* Cathedral, that cost 736,752*l.*
 ‘ and which, except St. *Peter’s* at *Rome*,
 ‘ is reckon’d one of the finest Pieces of
 ‘ Architecture in the known World;
 ‘ the *Royal-Exchange*, the *South* Front
 ‘ is 270 Feet in Length, the Building
 ‘ of which, cost 80,000*l.* King *Charles*
 ‘ the I^{ld}, laid the first Stone, in the
 ‘ Year 1667; *London* Bridge, which
 ‘ is 915 Feet long, and 20 Feet broad
 ‘ between the Houses, of which there is
 ‘ a Row on each Side of the Way, like
 ‘ a Street*; *Guildhall*, St. *Stephen’s*
 ‘ Church in *Wallbrook*, esteem’d by all
 ‘ Foreigners as a Master-Piece of Ar-
 ‘ chitecture; the *Royal Banqueting*
 ‘ House at *Whitehall*, which is a stately
 ‘ Building, and allow’d by all *Connois-*
 ‘ *seurs* to be the most compleat and
 ‘ magnificent Structure, for its Size, in
 ‘ *Europe*. It was built by King *James*

* This Bridge, which was 33 Years in Build-
 ing, and was finish’d in the 10th Year of the
 Reign of King *John*, 1209, is now taking
 down, and a much more commodious one erect-
 ing, but without any Houses upon it.

the

‘ the Ist, after a Design of the famous
 ‘ *Inigo Jones* : The whole Palace of
 ‘ *Whitehall* was very beautiful, and most
 ‘ pleasantly situated, but was intirely
 ‘ consumed by Fire, thro’ the Careless-
 ‘ ness of a Female Servant, in 1697, ex-
 ‘ cept this Part, which is now only
 ‘ used as a Chapel. The Inside of it
 ‘ was painted by the eminent Sir *Peter*
 ‘ *Paul Rubens* : The Front is 120 Feet
 ‘ long.

‘ Several other grand Edifices I de-
 ‘ sign to send you a Description of,
 ‘ which I am forced at present to omit,
 ‘ and shall beg leave to conclude this
 ‘ Subject, with acquainting you in ge-
 ‘ neral, that there are interred in *West-*
 ‘ *minster-Abbey*, 13 Kings; 16 Queens;
 ‘ 32 Princes; 29 Princesses; 15 Dukes;
 ‘ 17 Dutcheffes; 8 Marquisses; 3 Mar-
 ‘ chionesses; 33 Earls; 24 Countesses;
 ‘ 3 Viscounts; 1 Viscountess; 38 Ba-
 ‘ rons; 31 Baroneffes; Knights, and
 ‘ Baronets, 68. Seven Arch-Bishops,
 ‘ 18 Bishops; 25 Abbots; 4 Deans;
 ‘ and 507 Gentlemen, Ladies, and
 ‘ other Persons of Distinction *. My
 ‘ Brothers

* As the following Paragraph, published some
 Time since in the *News-Papers*, contains an ex-
 cellent

‘ Brothers and I, intend to set out from
 ‘ hence in a Day or two at farthest :
 ‘ My

excellent Moral Lesson of the Vicissitudes of
 Fortune, and the Frailty of Human Grandeur,
 I shall make no Apology for inserting it. *A
 Gentleman has caused a Marble to be erected in St.
 Ann’s Church-Yard, for the late King Theodore,
 Baron Neuhoﬀ, with the following Inscription :*

*Near this Place is interred
 Theodore, King of Corsica,
 Who died in this Parish, Dec. 11, 1756,
 Immediately after leaving
 The King’s-Bench Prison,
 By the Benefit of the Act of Insolvency :
 In Consequence of which
 He registered his Kingdom of Corsica,
 For the Use of his Creditors.*

*The Grave, great Teacher, to a Level brings,
 Heroes and Beggars, Galley-Slaves and Kings ;
 But Theodore this Moral learn’d e’er dead :
 Fate pour’d its Lesson on his living Head,
 Bestow’d a Kingdom, and deny’d him Bread. }*

There is likewise something extremely affect-
 ing in Mr. Addison’s noble Soliloquy on the Mo-
 numents at *Westminster-Abbey*, viz. “ When I
 “ look (says he) upon the Tombs of the Great,
 “ every Emotion of Envy dies in me ; when I
 “ read the Epitaphs of the Beautiful, every in-
 “ ordinate Desire goes out ; when I meet with
 “ the Grief of Parents upon a Tomb-Stone, my
 “ Heart melts with Compassion ; when I see
 “ the Tomb of the Parents themselves, I con-
 “ sider the Vanity of grieving for those whom
 “ we

‘ My Sister and they both join in
 ‘ Duty to you, with your

‘ *Most humble, most obedient, and*

‘ *Most respectful Son and Servant,*

‘ THOMAS BROWN.

‘ P. S. Mr. *Shoot* and my Sister,
 ‘ were married this Morning at St.
 ‘ *Paul’s* Cathedral about Nine o’Clock,
 ‘ by the *Dean*: And as Mr. *Shoot* is a
 ‘ young Gentleman of extensive Know-
 ‘ ledge, great Sobriety, and perfect
 ‘ Good-Nature, they will, in all human
 ‘ Probability, be extremely happy.
 ‘ Every Body agreed they never saw
 ‘ my Sister look so well as she did this
 ‘ Day, ever since they knew her; and
 ‘ Captain *Shoot* said, she look’d like an

“ we must quickly follow; when I see Kings
 “ lying by those who deposed them; when I
 “ consider Rival-Wits placed Side by Side, or
 “ the Holy Men that divided the World with
 “ their Contests and Disputes, I reflect with Sor-
 “ row and Astonishment on the little Competi-
 “ tions, Factions, and Debates of Mankind;
 “ when I read the several Dates of the Tombs,
 “ of some that died Yesterday, and some six
 “ hundred Years ago, I consider that Great Day,
 “ when we shall all of us be Contemporaries,
 “ and make our Appearance together.” *Spectator*, No. XXVI.

‘ *Angel.*

‘ *Angel*: She was dress’d exquisitely-
 ‘ neat, and had on the Watch and Ring
 ‘ that Mr. *Shoot* gave her. Mrs. *Larson*,
 ‘ my Brothers and I, all din’d and
 ‘ supp’d at the *Captain*’s, from whence
 ‘ we are but just come Home. Mr.
 ‘ *Shoot* is a Subscriber to the New
 ‘ *Opera* for the next Winter Season,
 ‘ and has promis’d to lend me his
 ‘ *Ticket*, whenever I can spare Time to
 ‘ come to Town: He has favour’d me
 ‘ with a List of the *Italian* Singers which
 ‘ are lately come over, and are reckon’d
 ‘ to be very fine Performers. The
 ‘ Names of the principal ones, are Sig-
 ‘ nior *Stallioni**; Signior *Arrogante*†;
 ‘ and

* I have been told, that Signior ———, who was in *England* many Years, amassed such a vast Sum of Money, besides Presents of Gold Snuff-Boxes, Diamond-Rings, &c. from several Ladies of Quality, and others, that when he return’d to *Italy*, he built a most magnificent *Villa*, and, by Way of *Gratitude*, call’d it *English Folly*.

† A very ingenious Gentleman, that has lately obliged the Musical World with the *Memoirs of the Life of the Famous Abbot Steffani*, (who compos’d a great Number of inimitable *Duets*, and several other grand Pieces of *Music*) having therein related an extraordinary Instance of the Arrogance of some *Italian* Singers, I shall
 cite

• and Signior *Struttedo*; Signiora *Squal-*
 • *letti*; Signiora *Gapini*; and Signiora
 • *Arlotta*:

cite the whole Matter of Fact, exactly as I find it in that Author.

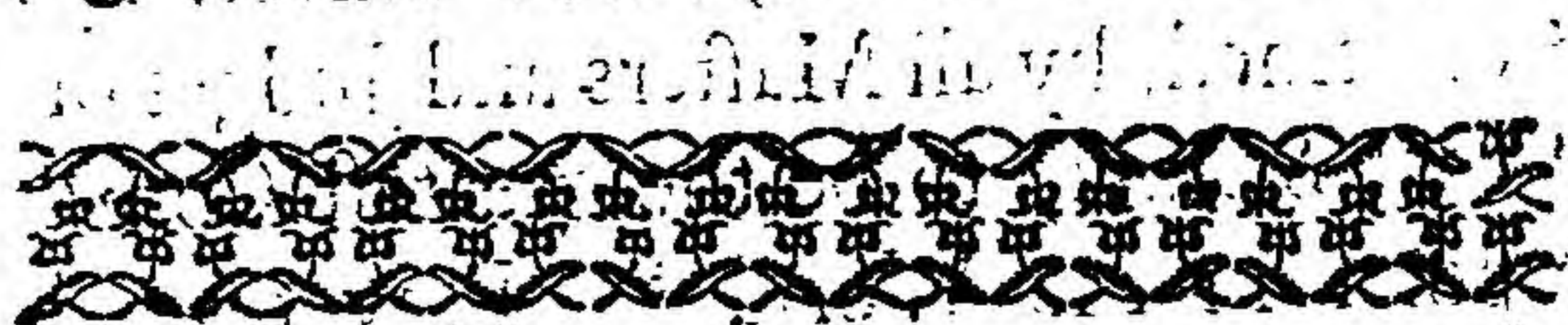
• The Duke of *Brunswic*, Father of his late
 • Majesty King *George* the First, being a pas-
 • sionate Lover of *Music*, invited the Abbot
 • *Steffani*, to the Court of *Hanover*, and con-
 • ferred on him the Employment of Master of
 • his *Chapel*, and likewise committed to his Care
 • the Management of the Opera. This latter
 • Trust, however agreeable it might be to his
 • Inclination, was the Occasion of great Uneasi-
 • ness to him; for whether it was owing to the
 • Ignorance, or Petulance, of the Persons em-
 • ployed to sing, it was, frequently, with great
 • Difficulty they could be prevailed on to study
 • their Parts, so as to do Justice to the Compo-
 • ser; and, even when their Condescension was
 • greatest in this Respect, so many Feuds and
 • Jealousies were continually arising among
 • them, as frequently disappointed an illustrious
 • Audience of their Entertainment. This Par-
 • ticular is, in some Degree, verified, by what is
 • related of the Elector's Son, the late King, who,
 • upon some such Occasion as this, prevailed on our
 • Author (*Steffani*) to resign his Charge, for a
 • short Time, to him, imagining, perhaps, that his
 • Rank and Quality might give him a better
 • Title to command this Set of People, than even
 • the great Merit of their Manager; but he was
 • soon convinced of the Difficulty of the Under-
 • taking, for in a few Days he quitted it, and left
 • them to themselves, declaring, *that he cou'd,*
 • *with much more Ease, command an Army of*
 • *fifty*

‘ *Arlotta*: The Opera is set to Music
 ‘ by one Mr. *Handel*, who is universally
 ‘ esteemed, by all Masters and Judges of
 ‘ that Science, to be the greatest Com-
 ‘ poser in the World *. Pray excuse
 ‘ Haste,

‘ fifty thousand Men, than manage a Company of
 ‘ Opera Singers.’ I hope our English Songsters
 will never imitate those insolent *Italians* in these
Excellencies of theirs, as they seem to have just
 as much Respect for Composers of Music, as the
 Players in *Gil Blas* had for Dramatic Authors.
Vide Chap. 11th, Book IIId. In May 1760,
 was printed in the News-Paper called the *Chro-
 nicle*, the following Relation: “ On Saturday
 “ Evening last, at *Vaux-Hall*, the Entertainment
 “ was for some Time interrupted, occasioned by
 “ a Dispute between two famous Singers, one of
 “ whom absolutely refused to sing, and the other
 “ with much Difficulty was prevailed on to fa-
 “ vour the Audience with one Song.”

* This Gentleman, of whom it may justly
 be said, *Praxi Musices maxime peritus*, i. e. in
 Practical Music, he was the Greatest without an
 Equal, or without Compare, hath set Music to
 three Languages, viz. *Italian*, *German*, and
English; with more Propriety than ever was
 done by any one beside; two *Italian Oratorios*,
 namely, *La Resurrezzione*, and *Il Trionfo del
 Tempo e della Verità*; and two Operas, to wit,
Rinaldo, and *Aggripina*; all which were com-
 posed by him before he was twenty Years of Age,
 were perform’d in *Italy*, even in *Correlli’s* Time,
 who play’d the first *Violin* Part to some, if not

Hatte, as I'm afraid the *Post* will be gone out before, I send this Letter.



C H A P. XXXII.

The Conclusion; containing a summary Account of what befel Mr. Shoot's and his Lady's Family, and Relations, till her Death. — Her exemplary Life recommended as a Pattern to the Fair Sex.

THUS having brought the History of my *Heroine* to a happy Period, I shall now only give the Reader a short Detail of the most remarkable Occur-

all of those Performances. Mr. *Handel* was born at *Halle* in *Saxony*, (a Part of the King of *Prussia's* Dominions) and died *April* the 14th, 1759, aged 75, the next Day after he had performed an *Ex tempore* Voluntary on the Organ, in the *Sacred Oratorio* called the *Messiah*.

N. B. He was the only Master of *Musick* that ever cou'd govern a Set of *Singers*: And he himself was often obliged to use very rough Means, as well as bitter Words, before he cou'd accomplish it.

rences

rences that happen'd to Captain *Shoot*, Mr. *Shoot*, his Aunt, Mrs. *Brown*, *Fanny*, (alias Mrs. *Shoot*) and her Brothers and Sisters.

In a Day or two after the Wedding, the three Brothers, having taken Leave of their Sister, and all Friends, set out for their respective Homes, Mr. *Shoot* making them a Present of ten Guineas each, to bear their Charges.

When *Henry* and *John* came to Lord *Worthy's*, they found that the Lady *Worthy* was dead, and had left their Mother Mourning, a Ring, all her Cloaths, and 50 *l.* a Year for her Life : She, therefore, as soon as the Funeral was over, went to her native Place, took a little House, and a Maid, where she liv'd about eight or nine Years, and then died. Mr. *Shoot*, upon hearing of Lady *Worthy's* Death, wrote Mrs. *Brown* a very handsome Letter, inviting her to come and live with them, but she sent him Word, she was infinitely obliged to him for his kind Offer, as well as his many other Civilities, but chose to spend the Remainder of her Days where she was born, as she thought herself too old to travel so

many Miles. However, Mr. *Shoot* and his Confort went the next Summer, and stay'd with their Mother near a Month, who was almost transported at the Sight of them; and before their Departure, Mr. *Shoot* promis'd in less than a Quarter of a Year's Time, to settle 30*l.* *per Annum* on her. Mr. *Shoot* and his Lady return'd to their Country House, when about seven Weeks afterwards, he came of Age, and made a great Treat, at which all his Father's, and his own Tenants, and upwards of two hundred other People, were invited: A whole Ox was roasted in the Yard, and *Otober*, (which was brew'd at the Time of his Birth) with *South-ham* Cyder, Wine, and Punch, were plentifully distributed. He also ordered his Steward to send the next Day, five Pounds of *Beef*, and a Six-penny white Loaf, and one Shilling, to every poor Person in the four adjacent Parishes *, and bade him let them know, that if they would come about a Month hence,

* Amongst the ancient *Romans*, there was a Law kept inviolably, That no Man should make a public Feast, except he had before provided for all the Poor of his Neighbourhood.

each Man shou'd receive a Coat, Waistcoat and Breeches; two Shirts, two Cravats, two Pocket Handkerchiefs, a Hat, two Pair of Stockings, and a Pair of Shoes: And the Women, a Gown and two Petticoats, two Shifts, two Neck Handkerchiefs, and two Pocket Handkerchiefs; two Caps, two Pair of Stockings, and one Pair of Shoes, besides, every Man and Woman, a *Bible* with the *Common Prayer* in it, and the *whole Duty of Man*: An Example worthy of Imitation. One *very peculiar* Custom he established in his Family, which was, that he never let his Servants take Money of any one whatever, but instead of which, he always paid them as much every Year, besides their Wages, as he imagin'd wou'd be equivalent to what they might probably get by that Means *. This Gentleman had

* Methinks it's Pity that Gentlemen shou'd suffer their Servants to stand like so many Beggars, at their Doors, especially, if they consider, that it has the Appearance as if they paid them no Wages. I have been told, by several Persons of Fortune, that they cou'd dine much cheaper at an Inn, than at any Friend's House; and I know that it is chiefly the principal Reason, why People of Fashion do not visit their

had feldom less than a hundred Sheep, of the *Banstead-Downs* Kind in his

Acquaintance so often as they wou'd otherwise do. But this is not all, for I'm satisfy'd, that where Tradesmen are oblig'd to give handsomely to the Servants, that they never fail making it out in their Master's Bills; so that it is not unlikely but the practising the above Custom, might be Money in Gentlemen's Pockets, and without doubt, the Servants wou'd be full as well pleas'd, to be paid as Mr. *Shoot* did his.

Dean Swift's Ironical Directions to a Butler, are these: 'When a Gentleman is going away, 'after dining with your Master, be sure to stand 'full in View, and follow him to the Door, and 'as you have Opportunity, look full in his Face, 'perhaps it may bring you a *Shilling*; but, if 'the Gentleman hath lain there a Night, get the 'Cook, the House-Maid, the Stable-Man, the 'Scullion, and the Gardener, to accompany 'you, and to stand in his Way to the Hall, in a 'Line on each Side of him; and according as 'he behaves himself, remember to treat him the 'next Time he comes.'

See his *Miscellanies*, Vol. XIVth.

Many an honest Shop-keeper has lost the Business of a good Family, by the fly Insinuations of Servants, for want of dispersing their Money lavishly amongst them. The Beginning of *May*, 1760, was published the following Paragraph in the *London News-Papers*. "Several "Families at the Court End of the Town, have "agreed to advance their Servants Wages 3 l. *per* "Annum, in lieu of Perquisites, which they "are strictly forbidden to desire or take, on Pain "of being discharged."

Park,

Park, that he kept for the Use of his own Table, which had all Bells round their Necks; 25 *Unisons*, 25 *Thirds*, 25 *Fifths*, and 25 *Eighths*, all nicely tun'd: So that he had a very *Harmonious Concert* whenever he walk'd out. As to Mr. *Shoot's* Lady, all the Time she was in the Country, she every Morning took a Tour round the neighbouring Villages, to see if the poor People, or their Children, were in want of any Necessaries, and us'd to employ her Maids in knitting Stockings, and making up Linnen, which she liberally dispos'd of amongst them: And if any of them were ill, always sent her Apothecary immediately to them at her own Expence. Mr. *Shoot*, who heard with Pleasure, the Manner his Lady made use of her Time and Money, allowed her 100 l. a Year for her private Expences only; very little, if any, of which remain'd at the Year's End, so charitable and benevolent was this good Lady. One Thing amongst the rest, deserves to be recorded, which is, she annually paid the Curate of the Parish 20 l. more than his Salary, for reading *Prayers Wednesday and Friday Morn-*

ings, (tho' Mr. *Shoot* constantly read *Prayers* to the Family before Breakfast and Supper) and ordered every indigent Person who came to Church, and were there at the Beginning of the *Service*, a Groat Loaf, all the Year round, by which Means there was generally a numerous Congregation. She likewise paid for the Schooling of twenty Boys and twenty Girls, in the Neighbourhood; the former were to learn to read, write, and cast Accompts; and the latter, to read, knit, and sew: They were to be educated till they came to be twelve Years old, and then to quit the Schools, and others to supply their vacant Places, so that the Number was always kept up *.

'Twas not more than a Year after Mr. *Shoot* came of Age, before the *Captain* died, and left all his Estate, his Town and Country Houses, to his Son, and every Thing else, except 80 l. *per Annum* to Mrs. *Shoot*, the *Captain's* Sister, for her Life; after which, it

* "All Men of Estates, (says an Author) are, in Effect, but Trustees for the Benefit of the Distressed, and will be so reckon'd, when they are to give an Account."

was to revert to Mr. *Shoot* : Tho' he never suffer'd his Aunt to leave them as long as she liv'd, which was several Years afterwards.

There is another Thing, which I think so extraordinary, that I must not pass it by unnoticed, namely, That the *Captain* (tho' generally reputed to be a Person of a very distinguishing Capacity) was always so apprehensive of the dreadful Consequence of being buried alive, that he caused a neat Summer-House, about seven Feet high, to be built on the Summit of a Hill, not far from his Seat, exactly four square, five Feet broad each Way, with Sashes on three Sides quite up to the Roof, which was flat, and leaded at Top : On the other Side was a Glass Door, just the Dimension of the Windows ; where, (pursuant to a Clause in his *Will*) he was placed in an Elbow Chair, dress'd in his Wedding Cloaths, with the Key on a Table close by him *. As the
Workmen

* I once rented a House of one Mrs. *Piercy*, at *Reading* in *Berkshire*, that was laid in her Coffin almost a Fortnight, who would have been buried long before the Expiration of that Time, but providentially for her, she had several near Relations

Workmen were digging, in Order to lay the Foundation for the Summer-House,

lations which lived in *Yorkshire*, and came from thence in a Waggon to *London*, and in another Waggon to *Reading*. When they arrived at her House, two or three of the Kinsfolks were very desirous to see her, dead, as they thought she was; and therefore the Coffin was unnailed, by which Noise she recovered from her Trance (or temporary Death) and opened her Eyes, to the great Astonishment of the whole Company, then invited to her Funeral. I have heard her tell the Story several Times; and I've now by me Receipts of her own Hand-writing. This Woman lived upwards of twenty Years after this Affair happened. Moreover, I remember, I particularly ask'd her, whether during that State of Insensibility, she dreamt of any Thing, or met with any Disturbance in the Time, to which she answer'd, *not in the least; no more than I do now this Instant.*

I believe it was partly upon this Account, that one 'Squire *Smith*, a Gentleman of a good Estate at *Caversham*, (*Causam*) in *Oxfordshire*, (which is a little Village divided from *Reading* by the River *Thames*) who married the late famous Dr. *South's* House-keeper, Mrs. *Hammond*, to whom the Doctor left the Bulk of his Fortune, ordered five Guineas to be given to a Surgeon, for cutting his Throat, as soon as he was put into his Coffin; which was accordingly performed by Mr. *Dale Ingram*, then living at *Reading*, but is now Surgeon of *Christ's-Hospital* in *London*.

Pope.

House, they discover'd a large Stone, that weighed about seven Tun : This the *Captain* had removed ; and under it appeared a Marble Coffin, near eight

Pope *Gregory* the VIIth, in his Book entitled *The Glory of the Martyrs*, tells us, “ That seven
“ Brothers of *Ephesus*, named *Maximian*, *Mal-*
“ *chus*, *Martinian*, *Constantine*, *Denis*, *John*
“ and *Serapion*, having, under the Government
“ of *Decius*, refused to sacrifice to Idols, retired
“ into a Cavern, where they were shut up by
“ the Prince, who commanded the Mouth to be
“ closed. They there slept, and did not awake
“ till the Reign of the Emperor *Theodosius*, about
“ two hundred Years after.” *Vide* Book I.
Chapter 95.

I hope my Reader does not suspect that his *Holiness* was guilty of publishing a Falstiy, altho' I must confess, the Story favours somewhat of the *Hyperbole*.

If this was not a Subject too melancholy to enlarge upon, I could produce some other Instances of this Kind ; but a little Pocket Volume that was published about sixteen or eighteen Years ago, by a Surgeon ; and numberless Facts, which may be met with in the *Philosophical Transactions*, concerning People's sleeping for an incredible Time, are sufficient to prevent my pursuing such a disagreeable Task : However, as it is the Custom at many Places to bury Folks in two or three Days after they die, I think it would be but prudent to keep them till there really is a visible Sign of certain Death.

Feet

Feet in Length, wherein were the Bones of a Person supposed to be a *Cornish* Giant. The Coffin being taken away, they found three Urns of a considerable Size, one filled with very ancient Gold Coins, the second with Silver, and the last contained Copper ones ; many of which were afterwards sent as Curiosities to the *Royal Society*. Among them were several of *Julius* and *Augustus Cæsar*, both which *Roman* Emperors reigned before our *Saviour's* Birth ; *Tiberius*, *Claudius*, *Nero*, the two *Vespasians*, *Domitian*, *Trajan*, *Hadrian* or *Adrian*, one or two of *Antonius Pius*, on the Reverse of which is the *Apollo* in the *Belvedere* ; *Marcus Aurelius*, and some *Medallions*, (or large *Medals*) of *Commodus* ; *Septimius Severus*, *Alexander Severus*, *Gallienus*, *Dioclesian*, *Constantine* the Great, *Constantius*, *Theodosius* ; a Gold *Medal* of *Trajan*, on the Reverse whereof are *Nerva* and *Platina* facing one another : Another *Medal*, as large as a *Medaillon* of that Emperor ; and on the Reverse, the *Circus Maximus*, (a great Place where the publick Shows us'd to be exhibited

exhibited at *Rome*,) and a View of the Side of the *Palatine* Mountain that faces it, on which are seen several Edifices, and among the rest the famous Temple of *Apollo*, Part of which is now standing. Also a *Medal* of King *Demetrius*, with his Head on the Front, and on the other Side the Prow of a Ship ; a *Medallion* of *Tiberius*, on one Side of which, is his Head, and on the Reverse a Temple, with *Latin* Inscriptions. Some *Greek* Coins of the large Size, with *Caligula's* Head, &c. on them. A Medal of *Galba's*, with a triumphal Arch on the Reverse. There were likewise some Gold *Medaillons*, and a few Coins of *Commodus*, where on one Side is the *Hercules Farnese*, great Rarities. Some of *Faustina's*, which had the *Venus of Medicis* on one of the Sides ; two of *Lucius Verus*, with the famous *Marcus Aurelius* (above-mention'd) on Horseback. Also a few Silver *Medals*, whose Edges were indented, and are called *Numismata Serrata** ; some plated ones, three large Copper *Medals* of the *Æmilians*, all

* Money, or Coin, with Notches or Teeth round it like a Saw.

which

which are very valuable Antiquities; and numberless others, which I purposely omit for Brevity sake; and therefore I shall only acquaint the Reader, that there were likewise many of the large Copper *Medals* of *Otho's*, which by Antiquaries are reckon'd of inestimable Value, from the vast Scarcity of them; whilst the Gold and Silver ones of that Emperor are but little regarded. Also some *Grecian Medals* of *Philip* of *Macedon*, and *Alexander* the Great, each of which weighed near 23 Carats and 16 Grains; besides those of *Lycurgus*, *Zelevus*, *Pittacus*, *Pythagoras*, *Socrates*, *Solon*, *Archimedes*, *Euclid*, *Hippocrates*, *Chrysippus*, *Homer*, *Apollonius*, *Tyaneus*, and many other wise and learned Men*.

After begging my Reader's Pardon for this Digression, I shall proceed to the Conclusion of our History,

* A Gentleman relates, that he saw an Engineer at *Naples*, about 60 Years since, who had a very great Collection of *Medals*, for which the late King of *France* offered him 18000 Crowns, but he thought them well worth 20. Vide *Remarks in the Grande Tour of France and Italy*, before-mention'd, Page 203.

Mr.

Mr. *Shoot* now being in full Possession of upwards of 2000*l.* a Year, added 50*l.* more to what he called his *Fanny's Bounty-Money*; he also had a Settlement drawn up, wherein he ratified every Article in the promissory *Note*, which was, that in Case she survived him, he wou'd leave her 450*l.* *per Annum*, exclusive of the yearly Allowance for charitable Uses: He likewise sent for his Lady's three Sisters, the eldest of them liv'd as a Companion to her, and the other two he settled in Partnership with Mrs. *Lawn*; and also actually fulfill'd his Promises to the three Brothers, entirely to his Spouse's, and their Satisfaction. Mr. *Shoot* and his Lady, had a Son and two Daughters, and liv'd eighteen Years together, in constant Harmony and Affection for each other: After which, Mr. *Shoot* dying, bequeathed by his *Will*, 2000*l.* to each of his Daughters, leaving his Widow sole *Executrix*, and the whole Management of the Children to her Care, till they came of Age. When the Son arrived at the Age of twenty-one Years, he was to possess the whole Estate, allowing his Mother 550*l.* *per Annum*

Annum out of it for her Life. Notwithstanding this Lady had divers advantageous Matches proposed to her, yet she cou'd never be prevailed upon to accept any of them.

As this Gentlewoman died but within these few Months, she had the Pleasure of seeing her Children settled agreeably in the World. To conclude all in a Word or two; this amiable Woman, whom I recommend as a Pattern to the Fair Sex, was justly celebrated for her Virtue, Beauty, good Sense, good Manners, and a strict Adherence to the Principles of Religion: we are therefore for her firm Reliance on *Providence*; her Hospitality and Piety; her affectionate and diligent Care-riage to her Husband, Children, and all her Relations; she was at all times with Health, Peace and Happiness on Earth, and, I doubt not, but she inherits immortal Felicity in Heaven, the certain Recompense of all who deserve it.

THE MEMORY OF THE JUST IS

ED

* *Proverbs, Chap. Xth, Verse 7.*

FINIS CORONAT OPUS